SOCIAL ASPECTS OF RELIGIOUS INSTITUTIONS

EDWIN L. EARP

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TO
MY WIFE AND OUR CHILDREN
RUTH AND JAMES

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PREFACE

THIS work is not intended to give a full treatment of the subject worded in the title and outlined in the chapters it contains, but is, rather, designed to introduce the student to this most interesting and important field of sociological investigation, and to inspire him to work out for himself some of the problems here stated and discussed in brief.

There are many things concerning the work of religious institutions that have been purposely left out because it is taken for granted they are already known to the reader, or are better stated in other works; but what has been given are those things which we hope will stimulate to deeper thinking, broader sympathy, and intenser activity among all classes of Christian workers in making real to our generation the social message of our Lord Jesus Christ.

A brief summary is given at the end of each chapter for the convenience and aid of teachers and students in cases where this volume may be used as a text-book, and as an additional stimulus to the thinking of the busy minister in his study who has not the time for reviewing the whole chapter.

While especially designed for ministers and

laymen, teachers and students, interested in organized forms of Christian work, yet we trust it will not be without stimulus and profit to the general reader who is interested along all lines of sociological investigation.

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INTRODUCTION

ONE of the greatest sociological facts of modern times is the social consciousness itself, and the ever-widening range of its expression. The religious consciousness is a part of this social consciousness and may be studied separately as a social phenomenon.

There is in society, whether it be the individual or the group, an idea more or less clear of an ideal state toward which humanity is progressing either by the action of unseen forces in spite of itself or by its own voluntary and purposive acts represented in social organizations and institutions.

Religious institutions play an important part in the onward movement of society toward its conscious destiny. It is therefore our purpose in this volume to consider the social aspects of these institutions which have this aim in common with other social institutions, but from their fundamental character are unique as social phenomena.

The sources of social energy are in society itself and in its environment, in the physical forces without and in the psychical forces within the social units. It may also be stated as a fact that the spiritual world as understood in the religious

consciousness of mankind is also a source of social energy, and this energy is utilized and made effective for social ends by the religious institutions and associations that have originated among men in every period of human history.

All social forces and all social energies must be applied before they can become most effective for human good. They are applied and made effective by social action in institutional forms. It is that phase of social energy and that force among the social forces which we call religion we have here to consider, and the various aspects of institutional life that have originated among men for the purpose of utilization of social forces from religious motives that we have here to consider specifically.

Religion is therefore a social force among the social forces; and while it may be unique in itself, yet religious institutional effort has a purpose not out of harmony with other social institutions, though its ultimate goal lies within another sphere of activity and realm of existence.

One important aspect to be considered is the social function of religion—the part it has played in the evolution of civilization and the important function it now performs in modern society. We have also to consider the effect of religion upon the social mind of communities—upon the various classes of human population—

the industrial and economic conditions that are dependent upon persistent religious ideas; also the political and juridical forms of social organization affected or modified by religious beliefs, and the customs in common life that root themselves in religious traditions.

In the study of the social value of institutions in general we are led to consider the practicability and social efficiency of religious institutions—the social dynamics of religious institutional life in modern times as well as in history.

One of the most important movements of our age is the multiplication of religious social institutions. We are to consider the relative value of such a movement in giving to the individual greater or less efficiency in service for humanity.

The federative movements of religious denominations in our day is another significant fact expressing the social character of religious institutions, and is significant when viewed in connection with the corporative and coöperative movements in the industrial and commercial world as well as the larger federative movements of an international character.

We shall also consider incidentally the relation of the social aspects of religious institutional life to the interpretation of the various religious movements among men resulting in religious cults and ethnic faiths with their literature and ceremonials.

We will find in the social character of religious institutions the true basis for a philosophy of religion; and, since we are confronted with the tremendous fact of the Christian religion, we must give the greater consideration to the social characteristics of the religious institutions of our Christian civilization.

For the purpose of convenience we divide the subject into chapters covering the Social Aim of Religion, Religious Social Organization, the Sociological Interpretation of Religious Phenomena, Characteristic Religious Institutions with a Social Aim, Religious Institutions and the Social Conscience, Religious Organizations for Social Betterment, Religious Initiative for Social Welfare, the Social Ideals of Christianity, and the Importance of Sociology in the Preparation for Christian Work.

CHAPTER I

The Social Aim of Religion

Religion is fundamentally a relation, and it matters not what varying forms it may assume in the evolution of mankind, it always represents this fundamental idea. In the presence of the objective world man is conscious of his dependence upon something higher than himself for his origin and his continued existence. We find this sense of dependence expressed in all the varying religions. The endeavor of man is to know this supernatural being, or beings, upon whom he is dependent, and to find what is the will of these supernatural powers concerning his conduct. All religions, therefore, have the essential social aim of furnishing mankind with principles and models for conduct, and also the development of a society the individuals of which shall develop character pleasing to the Divine Being, and which is capable of acquiring citizenship in a future state of existence after death.

Whether this aim is realized or not in the propaganda of any particular religious cult, it remains, nevertheless, true that religious beliefs have performed an important function in the evolution of human society. The interests of the individual in society seem to be opposed to

the interest of the social group, and the struggle has been to reconcile the individual to the demands of social order. Hence we have the Law and the Prophets to coerce and to persuade, the remedial agencies of the gospel to make good his deficiencies in character and motive.

Benjamin Kidd, in his book on Social Evolution, says: "The essential element of all religious beliefs must apparently be the ultra-rational sanction which they provide for social conduct."[1] In speaking further of the one essential of a religion he states: "The one essential and invariable feature must be a supernatural sanction of some kind for acts and observances which have a social significance."[2] When we make a thorough study of comparative religions we find that all religious beliefs are associated with conduct having a social significance, and everywhere we find the idea of a supernatural sanction for conduct implied in the laws and precepts which they provide. To quote again from Benjamin Kidd: "The new force which was born into the world with the Christian era was, evidently, from the first, of immeasurable social significance."[3] And when we come to study the results attained in the early centuries of the Christian era by those who endeavored to carry out this social aim of Christianity we find that they not only had definite ideas of this social aim of Christianity, as is

[1] See Social Evolution, p. 108. [2] Ibid., p. 115. [3] Ibid., p. 132.

evidenced by the writings of the New Testament, but that they also developed definite forms of social organization.

We find, therefore, that the Christian religion has preëminently a social aim. The Hebrew idea of the Fatherhood of God expressed in the conception of Jehovah as the God of Abraham, Isaac, and Jacob—the God of all the families of the earth—is here expressed in the idea of universal fatherhood and the idea of the spiritual birth of the individual into the family of God. The idea of brotherhood as universal follows as a matter of course. The Johannine idea of being born into the family is extended in scope by the Pauline doctrine of adoption. Furthermore, as a result of these universal ideas, we see the family idea developed into that of the kingdom of God or the social state.

The view of society as organic is clearly expressed by Paul in his striking analogy in 1 Cor. 12. 12-31. He also gives us the fundamental idea that God has made of one (blood) all nations to dwell upon the earth. The spiritual kingdom, or body corporate, is a social idea. Here the individual is recognized as the fundamental social unit and has an important place in the make-up of the social group and of the universal kingdom.

The Christian religion does not neglect the social interest with respect to the family, the

household, the industrial order, and the state.[1] The mutual obligations of parents and children, masters and servants, sovereigns and subjects, are all placed upon the basis of the approval of the Divine Being, and the selfish interests must be subordinated to the social interests. In fact, we have expressed in the writings of the New Testament the fundamental principles which lie at the basis of all enduring governments, namely, the appreciation of human worth without regard to racial characteristics or economic conditions ("Honor all men"); a heart interest in human brotherhood ("Love the brotherhood"); the recognition of the supernatural ("Fear God"); respect for authority ("Honor the king").[2]

The social aim of religion involves the ethics of religious conduct. To make its social aim effective through institutions the principles of conduct must first be formulated. For Christianity these principles are found in the ethical teachings of Jesus as recorded in the Sermon on the Mount and summarized in the formula of love to God, neighbor, and self.

Such a code of ethical precepts involves the question of authority or the recognition of a sovereignty that has obedience-compelling power. The basis of such ethical authority for Christianity is threefold: first, a personal objective factor

[1] See Eph. 6. [2] See 1 Pet. 2. 17.

represented by the person of God as sovereign, or the personality of Jesus Christ, the Perfect One, or even by the personality of saints who have lived an exemplary life; second, an objective impersonal factor, represented by the precepts of Jesus and those deduced from the conduct and teaching of his followers; third, a personal subjective factor represented in the Christian consciousness of the individual self.

Here arises also the question of obedience. In the Christian system obedience is a virtue only when rendered to a moral authority—obedience to conscience is right only when conscience is morally enlightened; obedience to parents is right only when their commands are sanctioned by the highest authority;[1] obedience to society, or the state, is virtuous only when the commands of the state are moral; obedience to God is moral because he is conceived to be in his nature and attributes perfect, just, holy, and good.

In the development of the ethical conduct demanded by Christianity are involved the sociological principles of imitation, opposition, and adaptation.[2] We are furnished examples in terms of personality and are exhorted to imitate their virtues or shun their vices; it is either "Go and do thou likewise," or "Be ye not like unto them." In fact, Paul places the principle of

[1] See Eph. 6. 1.
[2] Comp. Social Laws, G. Tarde, tr. by Howard C. Warren.

imitation upon the highest plane when he exhorted the Ephesians to be "imitators of God, as beloved children."[1] Rightly interpreted, this would mean that we are to imitate God in the activities of his personality in willing, thinking, and creating; also in the perfections of his character, in loving, in forgiving, and in vicarious service. According to Tarde there are two great laws of imitation: first, in the absence of interferences imitations spread in a geometrical ratio because example-centers are multiplied; second, imitations are refracted by their media.[2] Words, customs, laws, religions, and institutions are modified as they pass from race to race and from age to age. In the first of these we have the principle which underlies all successful missionary enterprise, and in the second we have a principle that accounts for denominationalism and sectarianism in religious history.

The law of opposition is expressed in the idea of conquering the opposing world through struggle.[3] Man is given no assurance that he will be exempt from struggle and opposition in the world, but he is assured of victory through faith. The opposition of the world is fourfold: first, the opposition of the elements in the natural world; second, the opposition of prejudice in society; third, the opposition of religious dogma; fourth,

[1] See Eph. 5. 1; comp. 1 Cor. 11. 1.
[2] See Les lois de l'imitation, pp. 18–24.
[3] See John 16. 33.

the opposition within the human heart.[1] The first is represented by the struggle man has with the physical forces expressed by flood, fire, and storm, disease, contagion, and death; the second is represented by opposition of varying opinions and prejudices of men in every field of social activity—society seems to be a network of conflicting human interests; the third is represented by religious intolerance, conflicting creeds, and incongruous rites and ceremonies, resulting in religious strife and warfare in religious history; the fourth is represented in the struggle every man experiences in the arena of the human heart —in the struggle between the spiritual and the carnal mind, the aspiration of vision and the fettering chains of habit.

The third principle, the social law of adaptation, is represented in Christianity by the doctrine of forgiveness, reconciliation, and atonement. Here the individual and the social group reach that lofty stage in moral conduct where love of enemies is possible and progress is to be made by overcoming evil with good—"If thine enemy hunger, feed him; if he thirst, give him drink."

The social conduct required by Christianity must be expressed in terms of love to God, to one's neighbor, and to one's self. Love for self has often been ignored by Christian ethics, and

[1] Comp. preface to Victor Hugo's Toilers of the Sea.

yet it is an important factor in the summary of human duty given by Jesus when rightly understood. In fact, there can be no effective and permanent altruistic service without an egoistic basis; therefore we consider self-regard or self-love in the proper sense to be one of the triad of Christian virtues.

Some think the second of these principles, love to one's neighbor, has been neglected by the Christian church in the past, or, at least, the emphasis has not been put upon it.[1] This criticism, however, will not hold good today, for the reason that the Christian church has never been more active in social service in its history than now, as is evidenced by the missionary movement for both the home and foreign field.

In concluding this chapter we raise the question, Do the church activities of today truly represent the social aim of Christianity? This question will be answered in the chapters following. It is our purpose now, having considered the social aim of religion, to take up the discussion of religious social organization which is necessary for the realization of the social aim of religion.

SUMMARY

In this chapter we have considered: 1. The fundamental principles of religion, religion a relation, man's endeavor to know the supernatural and his will concerning human conduct and character. 2. All religions have the social aim

[1] See Ely, Social Aspects of Christianity, p. 17.

of furnishing principles and models for conduct, the founding of a society of individuals with character for two worlds. 3. The social function of religion has been to reconcile the individual to the demands of the social order, involving coercive, persuasive, and remedial agencies. 4. The references to the statements of Benjamin Kidd in his work on Social Evolution. 5. The Hebrew idea of divine Fatherhood as compared with the Christian view—the extension of the idea into the conceptions of the brotherhood of man and the kingdom of God. 6. The Pauline view of society as organic. 7. The unity of the race as a social result. 8. The emphasis upon the individual as a social unit. 9. The social aim of religion with respect to the family, the industrial order, and the state. 10. The basis of social obligation is divine approval. 11. The fundamental principles of enduring governments: (a) the appreciation of human worth; (b) a heart interest in human brotherhood; (c) the recognition of the supernatural; (d) respect for authority. 12. The social aim of religion involves the ethics of religious conduct. 13. The ethical teachings of Jesus summarized. 14. The question of authority and its threefold basis: (a) a personal objective factor; (b) an objective impersonal factor; (c) a personal subjective factor. 15. Moral obedience in the Christian system. 16. The sociological principles of imitation, opposition, and adaptation in the development of ethical conduct: (a) the imitation of God in the activities of his personality and the perfections of his character; (b) the fourfold opposition of the world; (c) the doctrine of forgiveness, atonement, and reconciliation. 17. Social conduct expressed in terms of love: (a) to God; (b) to neighbor; (c) to self. 18. Church activities and the social aim of Christianity.

CHAPTER II

RELIGIOUS SOCIAL ORGANIZATION

SOCIAL organization may be defined as the organization of individuals, or of individual social groups, into specialized associations for the achievement of social ends. Religious social organization is the organization of individuals, or of individual social groups of persons with a religious character and consciousness of kind, into specialized associations for the achievement of social ends. The dominant motive of such organization is religious.

The field for religious social organization is mankind endowed with a religious nature and inhabiting the globe under the varying conditions of race, nationality, political organization, economic and industrial life, social and moral customs, and of civilization in general.

The motive for such organization is a spiritual interest in man's immediate needs and in his ultimate destiny. As stated in the previous chapter, the purpose of all religious activity is to produce in man character for two worlds, worthy of the approval of the Divine Being and of one's fellows of like beliefs.

We have a sociological interest in the study of religious social organization. In the study of

human society we have before us the entire field of voluntary and purposive associations and organizations that make up the intricate and complex network of the social population of the world. The sociologist exploits this field with the aim of discovering the structure and elements of society, and of learning something of the nature, process, laws, and causes of all social organizations; and, impressed by the social conditions and status of individuals, communities, and nations, he endeavors in a practical way to point out the methods and invent the means of controlling, directing, and utilizing the social forces discovered in such a way that these social units and aggregates—the individual community, nations, and mankind at large—may be benefited and helped rather than injured and destroyed by them.

Religious social organizations are a part of this field, and furnish the sociologist with facts and problems of equal interest for study as do other forms of social organization. In fact, they furnish the greatest and most significant sociological phenomena of human history.

The question of the origin of religious social organization is an interesting one. The origin of religious social organization is not unlike that of other forms of social organization. Every organization is based primarily upon a felt need, and begins to take practical form only when that

need has been intelligently expressed and understood by the social mind of the group in which it begins its life. For example: A community becomes aroused by the facts with respect to cruelty to children by heartless parents, guardians, or merciless employers, and as a result a society for the prevention of cruelty to children is organized for the purpose of alleviating the sufferings of the child in each specific case, and of improving the conditions of its employment or home life; and, where this is impossible of achievement, the organization provides a home for the child. It may go even further in its purpose to aid the child and propose measures for legislative enactment in the interest of children in general, or endeavor to procure the better enforcement of laws already upon the statute books that have reference to child life in general. Another illustration: The need growing out of the conditions of working men, due to a meager wage for exacting toil during unreasonably long hours under conditions detrimental to health and safety of the workers in a specific locality, is intelligently understood by the men working under such conditions, and as a result they organize a purposive association called a labor union to meet the need and better those conditions. As the life of these individuals becomes higher and broader in outlook other needs of a higher character socially become known, and as

a result the scope and character of their organization is modified and enlarged.

Religious social organizations begin in a similar way. The spiritual needs and moral conditions of individuals, communities, races, and nations are made known to the religious consciousness of the social group and there results the organization of various associations to meet these needs. To fully illustrate this would be but to reiterate the well-known facts of religious history and to repeat the story of movements in modern times along lines of religious social service. We see not only the sending of the Twelve and the Seventy to recover the lost of the house of Israel, but also federations and world-wide movements for the saving of nations dwelling in ignorance, superstition, and worldly lusts.

All social organizations are subject to the law of change. In higher stages of the evolution of society these social groupings of population assume ethical functions which are more abstract and have as their chief aim the expression of ethical motive for the betterment of society and for the development of yet higher stages of civilization and culture. These not only endeavor to meet the urgent need of the present, but also seek to determine by prevision what the needs of society will be or ought to be in the future, and endeavor to so influence and control the conduct of society in the present that it may be prepared

to meet the needs which are more remote. Since every kind of social organization is subject to the laws of growth, fruition, and decay, therefore we see the constant reorganization of old groups, the constant organization of new social groups, and the decay and dissolution of others. It is practical wisdom for us to be able to discover when such organizations have reached their period of decay and dissolution, in order that we may cease to expend energy and time in support of an organization which has already fulfilled its mission to society as a whole and is no longer necessary to the social constitution. It is likewise the part of practical wisdom to be able to distinguish the real need from the spurious one and to be able to organize an association with a true function and purpose, and to give it a form, as well, best adapted to meet the real needs of the social population concerned.

Religious social organization is no exception to this general law of change. Much of the economic waste of religious endeavor today is due to the lack of appreciation of this fact by those who have the directive power of the religious agencies for the betterment and welfare of humanity.

I. The Essential Principles of Religious Social Organization. From a practical viewpoint the essential principles of social organization are function and not merely form; purpose and not plan; consecration and not constitution;

confidence in what man may become and not merely in what man is. In other words, we mean that the spirit and purpose of the organization, and the manner in which it is conducted, count for more than the mere outward forms it may assume.

As we have seen in the study of the social aim of religion, religious social organization has fundamentally to do with man's conduct and character. Since man is the supreme object of all social organization, it is imperative that we devote ourselves to the study of his conduct and character, both as an individual and as a member of social groups, in order that we may properly organize for his social betterment and temporal and spiritual welfare.

This involves us in the study of man as a social being from four different viewpoints: First, we must familiarize ourselves with his history, that we may know how he has conducted himself under given conditions of environment and tendencies of heredity. Second, we must observe man in his present relations in society, that we may discover his present needs and organize for his social betterment. Third, we should study man from the viewpoint of his physical and psychical possibilities under instruction and the influences of heredity and environment, that we may discover what is the range of his possible improvement. Fourth, we

should study his conduct from the viewpoint of his response to ethical motives and moral laws governing him in every social relation.

Having become acquainted with man in all these relations and circumstances, and having determined what are his essential needs for the highest social efficiency both as an individual and as a member of the social group, we take up the crude forms of habit and the pent-up energies of possibility and give them direction and control in proper channels of social service. In other words, before we can properly organize for man's social betterment and spiritual good we must know the conduct of his life in the past, the real status of his present condition, the possibilities and capabilities as well as the susceptibilities of his being; and the ethical standards by which he is to be governed should be formulated.

Religious social organization, in common with all other forms of social organization, costs something in consecration and effort. Such organizations often fail of results because they do not live up to their original purpose or properly perform their social functions. Such are like the church at Sardis; they have a name that they live but are dead.[1] They exist in name only. They may have monthly or semiannual meetings, and a banquet once a year by which a gastronomical appeal is made for new members, but the

[1] See Rev. 3. 1.

real life of such organizations is dead because they have ceased to perform the service for which they were brought into being. As Dr. Strong has said with respect to the church, "The church today holds a service instead of rendering a service."[1]

The religious worker and the social reformer must mean business. No organization should be attempted unless there is consecration and patience sufficient to do the work necessary for success, and to endure the oppositions of prejudice and misunderstanding that naturally arise in connection with every organized effort for man's social betterment or regeneration. There must be even personal sacrifice on the part of the membership of such organizations until achievement vindicates their right to the support and respect of the community at large, and justifies the assumptions of their original social aim.

We need more and more in this day of social organization that kind of consecration, patience, attention, and effort that will keep our conduct in pace with our knowledge. Nowhere is this need felt more today than in the sphere of religious social organization, for the reason that the results to be achieved are expressed in terms of enduring character.

The purpose or end of religious social organization, as applied to Christianity in its church

[1] See "Sociologists at Sagamore," in Zion's Herald, June 26, 1907.

activity, may be stated in various ways. From one viewpoint the aim is to so organize the activities of the church that the members may take a deeper social interest in the welfare of each other; and, on the other hand, it means that we want to get the members of the church organization interested in the men outside of the church in order that they may be brought under the influences of good leadership and example expressed by the organization itself.

Now, the real thing the church is after, or should be after in every community, is so to organize and direct the forces of the church that there may be expressed the greatest amount of Christian motive of such quality that it will contribute to the development of every activity of the human personality, intellectual, moral, religious, and social.

Religious social organization is not simply for the purpose of bringing people to the church service, but also for the purpose of taking the church service to the people. Men should go to church not to exercise motive power, but to receive motive power for exercise outside in the fields of spiritual endeavor. In other words, the household of faith is for the purpose of feeding and instructing those who are to do the work of the Master in the vineyards of opportunity.

The disciples were to tarry in Jerusalem until they had received power, but not after that;

then they were to go forth as witnesses in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth. Philip riding in the chariot with the Ethiopian eunuch on the road to Gaza was expressing as much Christian motive as while in the upper room at Jerusalem. While the pastor or priest would be delighted to see every member of his congregation at every service of the church, yet he should be just as glad if he knew those absent were engaged at the same time in expressing Christian motive by walking with some one man to engage him in religious conversation, or spending time with some sick or unfortunate one in his home, or giving advice and help to some aspiring youth striving to educate himself to meet the struggles of a competing world.

When a new purposive association is organized within the church God's organic plan should not be forgotten—first forming the organism, and then breathing into it the breath of life so that it may become a living soul, a vital organization. It should be given a true function and a definite purpose. Such a religious social organization gathers good from every source in the community, and imparts good to all.

In all social organization for man's social betterment there is a fundamental implication not to be ignored, namely, a supreme confidence on the part of the reformer in the integrity of

human nature, a belief that man will, under the proper influences of environment and training, finally respond to the noblest impulses of his nature aroused by social effort in his behalf, and will develop the highest forms of expression in enduring character.

There are many reasons for questioning the truth of this implication. Crimes against person and property, and disrespect for law, in many sections of our country, seem to be on the increase. Dishonesty, selfishness, greed, and graft seem to be prevalent among men of all walks of life. Militarism seems to be as necessary for the maintenance of peace and order as ever, and requires even greater expenditure than in former periods when wars were more frequent. Religious bigotry and intolerance, though greatly modified, still affect in some measure the political policies of nations, keep Roman Catholicism and Protestantism and the Greek Church in hostile camps, and these often disturbed by sectarian and denominational differences, producing on the whole a vast economic waste in the church's endeavor to minister to the spiritual needs of humanity.

Notwithstanding all this, we are living in an optimistic age. We somehow feel that in spite of the increase of crime man is better today than ever before. He is certainly more humane, more considerate of his fellow beings, and even of ani-

mals, especially beasts of burden; more altruistic, if we may judge from the increased number of charitable and philanthropic institutions that have been founded in recent years, and the increased interest in the world's evangelization and civilization by the religious and even secular institutions of modern times.

In spite of the prevalence of religious bigotry and intolerance, yet we all know that, as a result of religious social organization, the state of society today is far better in this regard than in any previous epoch of religious history. Associations and federative movements international in character and world-wide in scope are being organized for mutual effort in the search for truth, and in the performance of social service for the spiritual uplift of mankind.

Though military armaments are more costly today than in any former period of political history, yet we all know we are living in an era of international good will and comity when the principle of arbitration makes war less possible and the world's peace more probable; when under the growth of international law a world's peace tribunal has already been established and the inauguration of a world-parliament in the interest of peace and justice is not an improbable achievement of the World's Peace Congress.

These beneficent results for mankind have been achieved through social organization, and

no phase of this movement has contributed more to the successful issue than the religious social organization of the Christian church throughout the world.

II. The Need of Religious Social Organization. In considering the origin of religious social organization we discovered that all social organization grows out of the needs of humanity felt and intelligently expressed, whether they be immediate or more remote. It is our purpose to show in this connection what are some of the specific needs for religious social organization in the present status of society. Of course, we observe in the first instance that the religious social consciousness is already so highly developed, and has such clearly defined ideals of human conduct for the individual, the family, the community, the state, the nation, and humanity as a whole, that there is everywhere this fundamental need felt and recognized of organizing for man's social uplift to realize these ideals. But, to be more specific, we may classify these needs as follows:

1. The condition of the individual church community or congregation. The fact that ministers frequently change from one pastorate to another, and the men who follow them or the men whom they succeed have not the same views of church work and of the social efficiency of its members, leads often to confusion and a waste of time and energy in getting the machinery of church or-

ganization into successful operation after the change has been made. We therefore need a general program of church organization for those denominational bodies that have this form of interchange.

Often when visiting these fields of church organization and activity we have somewhat the feeling that the husbandman had when he found men standing idle in the market place during the opportune days of harvest, and asked, "Why stand ye here all the day idle?" and received the reply which was a simple expression of the truth, "Because no man hath hired us." The pastor is often confronted with a situation of a similar character in the local congregation. He is confident that the field of endeavor is ready for the workers, and knows there are many able and honest men who are not engaged in the work simply because the form of social organization has hitherto made no place for them in which their talents could be used or their energies employed. Just how to get such men interested and organized for the highest social efficiency is the real thing the pastor ought to know. This phase of the subject will be treated more fully in a later chapter. We may, however, state just here that there is great need in church polity for a system of church economics covering three phases of church organization which apply especially to the local field: First, the theoretical

treatment of the problems of social organization (this we have already treated in the section above). Second, the practical application of the principles of social organization to the actual conditions in the local community. This would involve the invention of social machinery for the utilizing of the religious social forces and energies represented in the congregation and community. Third, a system of church finance, for no organization can long live and be successful without systematic and efficient financial support. Churches may have the first two of these ideas worked out and still fail of results because the third is lacking.

The church would do well in studying the movements toward organization in the business, industrial, and political life, the methods of applied science in the fields of engineering and mechanics, and the principles of revenue in the field of finance; and it should adopt such methods and principles discovered in these fields as will give the highest social efficiency to its own organization.

Of course, we meet always in this field the question of what to do with the drones, or useless members of the organization. Sir John Lubbock has told us much about bees and wasps in their social economy and industrial organization. These insects teach us a very severe lesson concerning how to deal with drones. The only diffi-

culty with the drones seems to be that they will not work. They can buzz and eat and sleep all right; it therefore seems a pity to cut off their wings, drag them to the open, and let them drop, but that is just what the bees do. I suppose such a severe method of procedure is necessary in order to protect the hive from the contagion and evil example of pomposity and laziness. It may be that in some local church communities it would be profitable and even justifiable for the organization to follow the example of the bees.

2. The need of religious social organization may be considered also from the viewpoint of the condition of the religious life of whole communities. We may assume that the majority of the civilized peoples of the world believe that the Christian religion is, when properly interpreted, the best and highest expression of the relation between man and his Maker. But in the history of its evolution we discover almost every community either disturbed or subject to economic waste in the competition between the various religious organizations based upon different beliefs as to what constitutes the essence of Christianity and the proper modes of its expression. So today the chief need of the community and the larger population group is for the federation or union of these competing organizations for the purpose of economy and efficiency in meeting the spiritual needs of mankind. To illustrate this con-

dition and need let us take, for example, a single community. Here is a city, say of fifty thousand inhabitants, which contains fifty churches, representing five or six, or it may be a dozen, different denominations or religious sects. We will assume that all of them hold principles of faith and conduct that are of value in the ministering to the spiritual needs of the community. Now, it may happen that there are five churches of the same denomination and five more of two different branches of the same denomination—for example, the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church. For these the need is one of church union, for there is no fundamental reason why they should not be united as one corporate body ministering to the needs of their constituents in a more economic way by five churches than by ten, assuming that there is the same amount of seating capacity for the five as is contained by the ten. We will again assume that there are two other denominations represented by five churches each—for example, the Presbyterian and the Baptist. In such a case the problem is more complicated and becomes one of federation and economy rather than one of union, as the latter would be more difficult of achievement because of wider variance in modes of worship. And so for the whole fifty churches of all the denominations there is need for a modi-

fication in the present methods of religious social organization.

For such communities the first endeavor of religious social organization should be toward union and unity in action, or federation and co-operation for the sake of economy. Especially is this true when the organizations of the church are supported by the voluntary offerings of the great mass of the common people. It is possible for a single community, like the one above described, to become so accustomed to such a state of affairs that it could not be induced to see the need of a change, or, if so enlightened, to adopt methods of reform. But where these conditions obtain in the slums of great cities, or in foreign mission fields where the sentiment is often even hostile to Christianity, these denominational differences are not only a hindrance but sometimes even a barrier to success. Hence the greater need of union and federation and economic co-operation becomes more apparent.

3. The need for religious social organization is represented again from the viewpoint of the city problem. There is a tendency today for the people to concentrate in cities beyond the economic opportunities for making a living, and this leads directly to the slum and tenement-house problem with all its intricate and perplexing questions.

There are two currents of population constantly flowing into the city, while there is but

one pouring out, and that of such a character as to give us hope. The currents flowing into the city are, first, that from the country, or rural migration; second, that of immigration from foreign countries, and in the case of the larger cities it includes a shifting element of the population from other cities, giving rise to the foreign quarters, or colonies of distinctive racial types and customs. The current flowing from the city is composed of the better classes, who move to the suburbs, giving place for the swarming, seething masses of the slum to have a chance to move up a little higher in the scale—new tenement districts having been made possible by this migration. Of course, the people who compose this current do not revert to the original country type, but make up a new population class known as the "suburbanite," or the "commuter." They live in towns and villages within a radius of from ten to fifty miles from the great metropolis, but, nevertheless, are sometimes overtaken by the growth of the expanding city and are swallowed up in what is known as the "greater" city. All these currents of population produce vast aggregates of a heterogeneous character that must be ministered to, and the church must organize special movements to keep pace with these expanding needs.

4. Again, the need for religious social organization may be considered from the viewpoint of

the mission fields at home and abroad. In the home field it includes the condition of those elements of our population that have not as yet been thoroughly assimilated and made an integral part of the nation—the negro, the American Indian, and the foreigners represented by various races and languages and possessing various social, religious, moral, and political customs and beliefs. In order to make the golden rule effective as a working hypothesis among these classes the most efficient social organization possible is required on the part of the church.

In foreign lands the moral, political, industrial, religious, and social conditions of their vast populations furnish the Christian church with the most difficult problems for religious social organization to work out in its endeavor to realize the truth of one of its fundamental tenets, which is, that God has made of one (blood) all nations to dwell upon the face of the earth. Here there is need for the highest expressions of good will, comity, and federation among the various representative men and institutions of the Christian denomination.

5. Finally, the need for religious social organization must be considered from the viewpoint of a world problem which Christianity hopes to solve. The ideals of religion which have in view the world-wide kingdom of redeemed

humanity can never be realized so long as there are great nations representing different civilizations that are backed by military power and economic and industrial efficiency without this Christian ideal. It is preëminently the work of religious communities and nations, that have reached that state of evolution where this idea of a world-wide kingdom of redeemed humanity is a motive force in their religious social consciousness, to propagate their ideals by religious social organized activity until they shall have become permanent factors in the religious social consciousness of all nations and peoples of the world.

III. The Kinds of Religious Social Organization. Having stated the essential principles of religious social organization and the various viewpoints of the need, we come now to consider the kinds of religious social organization that have originated in society to meet these conditions and supply the need.

1. To meet the need of the individual church, the most efficient social agency has been the work of the individual witness-bearer. Both in the Old and New Testaments we discover this fact to be true. The following passages, "Ye are my witnesses, saith the Lord,"[1] and "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost

[1] Isa. 43. 10.

part of the earth,"[2] are characteristic of the emphasis placed upon the individual *socius* for efficiency in religious social service. The prophets, judges, and priests represented this idea among the Hebrews. The disciple, whether minister or layman, represents this idea in the Christian church. In fact, we have herein the principle of all science and the basis of all progress. In science, in law, in art, and in literature we have this principle exemplified in that they are but the expression of the testimony of some one else, or, in other words, the knowledge which has been discovered and told to others. So we are safe in assuming that, apart from its religious significance, the law of testimony or witness-bearing lies at the basis of all human achievement.

This principle is expressed in the Christian church, first, in witness-bearing by the individual to others concerning certain facts of objective experience—for example, the testimony of the man born blind who was healed by Jesus; second, to certain facts of inner experience, as illustrated in the life of John Wesley, Saint Paul, and many modern disciples with a real Christian experience; third, to certain facts of divine revelation, illustrated in the Gospels themselves and the Epistles. The efficiency of this method of personal witness-bearing in reli-

[1] Acts 1. 8.

gious social organization is one of the greatest facts of all successful missionary enterprise and evangelistic effort.

2. For the individual community there must be forms of social organization to conserve the results of individual effort, and also to meet the need of individuals who are doing work under the direction of religious institutions. Such organizations are represented, first, by the church society itself and its subordinate organizations, such as Sunday school, young people's societies, religious classes for Christian testimony and prayer, young men's brotherhoods and young women's societies, etc.; secondly, by specialized associations for the support of some specific work in which annual dues, collections, sales, etc., furnish revenue for the support of individuals and organizations doing the actual work in the mission fields at home and abroad—such organizations as church guilds, missionary societies, and specialized groups in the Sunday school and young people's organizations.

3. For the city problem there stands out preeminent today the institutional church, with its multiplied social agencies directed toward the social uplift of every class of the community. Among these agencies are to be mentioned the day nursery, the kindergarten, the night schools, boys' clubs, young women's clubs, mothers' meetings, and, in rare cases, even the business

college; also such organizations as the penny savings bank, employment agencies, dispensaries, fresh-air funds, and similar philanthropic agencies. The Social Settlement is also a form of social organization with a religious motive that is most effective for the needs of the city. The Young Men's and the Young Women's Christian Associations, and the Salvation Army and other like institutions, are also forms of social organization of a religious character that have succeeded in meeting the needs of the city.

4. In the mission fields the most effective forms of religious social organization, apart from the church society itself, with its settled pastorate and other workers, have been the various educational institutions, medical schools, hospitals and dispensaries, charitable and relief associations, orphanages and asylums for the defectives, such as the blind, the deaf-mutes, and the feeble-minded.

5. For the world problem, apart from the world program of the Christian churches themselves, we may mention federative movements, peace congresses, and parliamentary unions, together with a well-defined code of international law, as social agencies which promulgate the ideals for society as a whole which were first stated in the program of the Founder of Christianity, though foreshadowed in the writings of the Hebrew prophets.

The specific forms and work of these various religious organizations and associations will be more fully considered in the chapters to follow. We will now take up the discussion of the interpretation of religious facts from the viewpoint of sociology.

SUMMARY

Introductory. 1. A definition. 2. The field. 3. The motive. 4. The sociological interest. 5. The origin. 6. The organic law of religious social organization.

I. Under the discussion of the Essential Principles of Religious Social Organization we have considered: 1. The essential principles from a practical viewpoint: (a) function; (b) purpose; (c) consecration; (d) confidence in man. 2. The study of human conduct and character of individual and group: (a) a man's history; (b) his present conditions and relations; (c) physical and psychical possibilities under influences of heredity and environment; (d) his response to ethical motives and moral laws. 3. The direction and control of crude habits and pent-up energies and possibilities. 4. The cost in consecration and effort. 5. Reasons for failure. 6. The religious worker and social reformer must mean business. 7. Our conduct must be kept in pace with our knowledge. 8. The purpose or end of religious social organization. 9. The real object of church activity—the expression of Christian motive. 10. Illustrations of how motive may be expressed. 11. God's organic plan should not be overlooked. 12. A fundamental implication. 13. Reasons for questioning this implication: (a) crimes on the increase; (b) militarism more expensive; (c) religious bigotry and intolerance; (d) economic waste in religious activity. 14. We are living in an optimistic age. 15. Results achieved through social organization.

II. The Need of Religious Social Organization. 1. From the fundamental viewpoint of a developed religious social consciousness. 2. The condition of the individual church community. 3. The need of a system of church economics:

(a) theoretical treatment of problems; (b) practical application to local conditions; (c) church finance. 4. The church should study principles of organization in the industrial, commercial, and political fields of activity. 5. The question of dealing with drones. 6. The condition of religious life of whole communities: (a) need of union; (b) federation; (c) economic coöperation; (d) need accentuated in cities and mission fields. 7. The need from the viewpoint of the city problem: (a) the currents of population flowing into the city; (b) the movement from the cities. 8. From the viewpoint of the mission fields: (a) at home; (b) abroad. 9. From the fact of a world problem: (a) a world-wide kingdom of redeemed humanity not capable of realization under present conditions; (b) the preëminent task of religious social organization.

III. The Kinds of Religious Social Organization. 1. For the need of the individual church: (a) the individual witness-bearer; (b) its emphasis in Old and New Testaments; (c) the underlying principle of all science and the basis of progress; (d) the principle in operation in the Christian church—witnessing to facts of objective experience, inner experience, of divine revelation. 2. For the community—to conserve results. 3. For the city problem: (a) the institutional church; (b) the Social Settlement; (c) Christian Associations; (d) the Salvation Army. 4. For the mission fields: (a) educational institutions; (b) medical schools and hospitals; (c) charitable institutions for the defective social classes. 5. For the world problem: (a) federative movements; (b) peace congresses; (c) parliamentary unions.

CHAPTER III

THE SOCIOLOGICAL INTERPRETATION OF RELIGIOUS FACTS

BY the term "religious fact" we mean anything that has its origin in religion, or any movement in history, any institution or association of the present, or any body of literature that has been originated, organized, or produced from a religious motive.

By the term "sociological interpretation" we mean the endeavor to find in what way these religious facts are the product of social forces within or without society, or the result of laws and principles of association as expressed among men everywhere in social relations.

We discover that just as all religious writings were given to the world in the language of the times and peoples of the ages in which they were produced, and were necessarily somewhat limited by the personal characteristics and qualities of the individual writers, so were their teachings modified in a marked degree by the social conditions and by the social consciousness of the age in which they were produced. The same is true of organizations and institutions—they have been subject to the social laws and forces prevailing at the time of their origin and have been

modified in function and form as the changing conditions of man's social evolution and development demanded.

It is not enough simply to know in the terms of the language of their day just what these men wrote or what their teachers said as recorded in these writings, but it is of even greater importance for us to know what the language meant then and means now as interpreted from the viewpoint of the social relations in which these men lived when they wrote, and the social conditions of the times when these writings have been interpreted, and the sociological conditions that modify our own interpretation in the present.

In like manner it is important for us to understand the sociological significance of the institutional movements and ceremonial observances of these writings and of their times before we can properly appreciate their social significance for the present stage of civilization.

It will not be possible in this outline to go into the details of the sociological interpretation of all these various religious phenomena, but we will merely outline the fields of these phenomena and point out the necessity for their exploitation by the student from the sociological viewpoint. We begin, then, with the fact of religious consciousness itself.

I. The Religious Consciousness in Man. The question of the origin of the religious conscious-

ness itself in man cannot be properly understood if we neglect the sociological viewpoint. When we discover that the various expressions of religious belief in the supernatural have been the result of the varying forms of the social group in which they were formulated—from the beliefs in the ghosts of departed ancestors up through the varying forms of animism, fetichism, and totemism of horde, clan, and tribe, to the beliefs concerning national deities, until we reach the refined ideas of the one supreme and personal Creator of all things impersonated as the Father of us all as expressed in the Christian religion—we begin to appreciate the tremendous importance of this viewpoint for the interpretation of Christianity itself, and for the reconciling of heathen peoples to its acceptance. For if we can prove to them that we have all been endeavoring to find our true relation to the Author of our being, and that God has been meeting us with his revealed word and will as we were capable of receiving it and making it practical in conduct, we will have gone a long way toward breaking down the barriers of prejudice and intolerance that have too long checked the progress of Christianity in its purpose and endeavor to become the religion of all peoples.

The form is often insisted upon to the neglect of the substance in the expression of religious beliefs, and this fact makes it the more difficult

of acceptance by those who are not irreligious, but whose religion is an inadequate and sometimes even a degrading expression of the relation between man and God.

Herbert Spencer was not in error when he said, "Maintenance of the dogmas and forms of religion becomes the primary and all-essential thing, and the secondary thing, often sacrificed, is the securing of those relations among men which the spirit of the religion requires"[1]; and he adds further a word that may be of value to those who have to deal with other religious faiths: "It is always difficult, and often impossible, for the zealot to conceive that his own religious system and his own zeal on its behalf may have but a relative truth and a relative value; or to conceive that there may be relative truths and relative values in alien beliefs and the fanaticisms which maintain them."[2]

So, then, in the sociological interpretation of the religious consciousness we should give due credit to every effort of mankind, made in good faith, to furnish formulas of belief which give divine sanction for the conduct of the peoples involved, and precepts of an ethical character that bring happiness as well as utility in the keeping of them; while at the same time we should present the claims of Christianity as superior to all other forms of belief because based upon ele-

[1] The Study of Sociology, p. 271. [2] Ibid., p. 272.

ments of power of a divine character that makes it a social dynamic for the uplift of humanity, and a definiteness and scope of program that includes all peoples unto the uttermost parts of the earth.

It will not do to admit all of these religions in toto, and from the varying creeds and crude ceremonials of various cults seek to establish a "religion of humanity"; for, as Spencer has well said, "No such thing as a 'religion of humanity' can ever do more than temporarily shut out the thought of a Power of which Humanity is but a small and fugitive product—a Power which was in course of ever-changing manifestations before Humanity was, and will continue through other manifestations when Humanity has ceased to be."[1]

Religion itself is fundamentally a social fact,[2] and has been in all ages the most potent social factor in the evolution of human progress and civilization. Christianity is admitted to be the highest expression of this relationship between man and God, not alone from the fact that its founder was a Teacher come from God, but also from the fact that it contains in its literature and organization the greatest social dynamic of history. Not only the fact of its origin in a divine revelation of personal character, but also its utility as a socializing force gives it prestige

[1] See Study of Sociology, pp. 283, 284. [2] See Chapter I, p. 1.

and power as *the* world-religion. Benjamin Kidd in his work on Social Evolution says: "The Christian religion possessed from the outset two characteristics destined to render it an evolutionary force of the first magnitude. The first was the extraordinary strength of the ultra-rational sanction it provided. The second was the nature of the ethical system associated with it."[1] These two ideas have been considered more at length in a former chapter,[2] but we may add here, with respect to the ethical principles of Christianity, that the emotions aroused by the observance of its precepts are quite as effective as the ideas of utility and advantage they may contain.[3] So we see men under the sway of its power doing many things that seem to be contrary to reason, and yet, when rightly interpreted, they are just the things that need to be done for the betterment and progress of human society. For example, the acts of the early Christians resulting in martyrdom, the aggressiveness of the reformers resulting in religious wars, or the risks taken by the leaders of the Wesleyan movement, or the modern experiences of the Salvation Army.

II. Religious Writings, or the Scriptures. The existence of the Bible in the language of almost every known tongue is a fact of tremendous social significance today, and must necessarily

[1] Op. cit., p. 140. [2] See Chapter I, p. 2.
[3] Comp. Spencer, Study of Sociology, pp. 280, 281.

furnish the sociologist with a religious fact of the first magnitude for his interpretation. With respect to the origin of the Scriptures and their content we may say in general that they represent, first, the record of God's endeavor to make his will known to men, and, second, the record of man's endeavor to render obedience to God and to please him in conduct and character. These two ideas are variously expressed in the books of law and prophecy, and in the poetical, the historical, and the wisdom literature of the Old Testament; also in the records of the life of Jesus, the letters of the apostles and others contained in the New Testament. The occasion of these writings, as well as their content, has a sociological significance. The effect of the Bible in history and its place in the religious and social life of the present are also facts of exceeding great interest to the student of social science.

The question for the sociologist is not who wrote the Pentateuch, but rather what were the social forces operating in such an age that could either produce a man who could write the Ten Commandments, or a people who could understand and appreciate their social significance to properly obey them. It is not a question for the sociologist whether one or two Isaiahs wrote the book which bears that title, but rather what was the state of society that could produce such a personality, and the message it gives, not only

to the people of that age but to the people of all ages. For the sociologist the synoptic problem may have little import, and the questions concerning the authorship of some of the epistles, the place of writing, as well as the persons addressed, may likewise be of little interest to him; but the social revolution which resulted from the work of these men herein portrayed, and the dynamic force of these writings in the life of human society even today, are of supreme importance to the man interested in the causes of social progress.

III. The Facts of Religious History within the Christian Era. In this connection we may consider, first, the social conditions that contributed to the rapid progress of Christianity despite the persecution of the Christians by the Roman authorities; second, the social character of the civilization which made the rise of Mohammedanism possible and gave it such a lasting hold upon the peoples of western Asia, eastern Europe, and northern Africa; third, the evangelization of northern Europe and the subsequent force of the Germanic character in the movements preceding the Reformation; fourth, the coordination of the social groups that made the Protestant Reformation possible, and the social significance of the subsequent struggles between Protestantism and Roman Catholicism in what is known as the anti-Reformation period; fifth,

the origin of denominationalism, sectarianism, and nonconformity must also be interpreted from the viewpoint of the sociological laws of imitation, opposition, and adaptation.

At the basis of all such movements lies the fact of freedom in man which makes all free institutions possible.[1] In every religious group there are found always some persons of a passive and imitative character, who will be influenced by environing conditions to the extent of an awakened desire for different forms of religious observance and ceremonial, and there results opposition by the more orthodox which ultimately leads to sectarian or denominational cleavage. There are also those aggressive, positive characters who demand on the part of the church a more militant attitude toward the world, and these crystallize into a protestant unit giving rise to a new religious social group. There are still others in whom the consciousness of kind is so broadly developed that they are willing to adapt themselves to any varying form of religious expression for the sake of unity and federation; such form another social group which may ultimately develop into a separate denomination.

Strange to say, many of these nonconforming bodies have developed rules of government almost as rigid as those protested against, and

[1] Comp. Spencer, Synthetic Philosophy, vol. ii, p. 806.

within the Established Church itself there often arise parties (High Church or Low Church) who manifest toward each other the spirit if not the practice of nonconformity.[1] Herbert Spencer points out a very pertinent truth when he says, "Of religious revolutions as of political revolutions, it is true that, in the absence of differences of character and culture greater than can be expected in the same society at the same time, they are followed by gradually established forms of rule only in some degree better than those diverged from."[2]

Another set of religious facts for sociological interpretation is represented by

IV. The Struggle between Church and State. We mention first the struggle in France between the Roman Catholics and the government which has resulted in the abolition of the Concordat and the passing of a law which requires all ecclesiastical institutions within the state to be incorporated into what are known as cultural associations (*sociétés cultuelles*). It would not be giving an adequate answer with respect to the cause of this movement to say that it is the result of the growth of atheism or rationalism among the masses of the people, and especially among the governing class; for the causes lie deeper in the working of social forces within the nation,

[1] Comp. Spencer, Synthetic Philosophy, vol. ii, p. 806.
[2] Ibid., p. 805.

and the influences of environing peoples who prosper under a different ecclesiastical regime.

The question is naturally raised in this connection as to what is the real cause for this present state of affairs in France, which has been called by some devout Roman Catholics "a war against Christ." It may be said in answer to such questions that any country with a state church system which is intolerant of protestant elements will develop a class strongly atheistic if not practically infidel out of those who have broken with the established church in their religious beliefs and worship. Those who condemn the French government for the present ills are but giving by indirection an unfavorable comment upon the work of the church in France during many decades of enlightenment and liberal forms of government. The liberals in religion have been left to atheism and infidelity in part, at least, because no protestant body of Christianity has, until recently, been given a chance because of the opposition of the Roman Catholic Church. Much of the present disturbance in Russia and many of the excesses of the proletariat in Spain, in Italy, and in some of our South American republics may be attributed to the results of a like policy of the church in power in these respective countries.

The essentials of internal peace in modern governments are freedom of speech, freedom of

the press, the right of free association, and the freedom of religious choice in worship, and also a free Bible. Without these there must necessarily result stagnation in religion, atheism and infidelity instead of belief, and anarchy in government. These essentials, in the cases above named, neither the government nor the church in power has freely granted.

We may mention second the struggle now going on in Great Britain represented by the agitation over the question of religious education in the schools, which has placed the nonconformists on one side and the Established Church and the Roman Catholics on the other. This struggle is represented again in the question of uniformity of worship in the use of ritualistic observances and ordinances by the priests of the Anglican Church. The report of the commission appointed to investigate the conditions of the churches and the practices of the Anglican priests in the interpretation of the rubrics confirms the principle already expressed in a previous chapter, namely, that in religious social organization the forms of expression must necessarily change with the changing conditions of social evolution. A third illustration of this struggle is the question of disestablishment, which involves questions of a political and religious social character that cannot be treated at length in an outline such as this.

In the third place we may mention the perpetual struggle in many sections of the United States over the questions of the use of the Bible and religious instruction in public schools, and the appropriation of public funds for sectarian purposes. We find the religious bodies of the nation divided upon these questions, the reasons for which we discover lie deep rooted in the constitution of the government itself and in the religious social prejudices of the various opposing religious bodies. In so far as they are questions of political policy the decision must be negative for both; in so far as they are questions of a moral and religious character it is for the church as a whole through religious social organization to make effective.[1]

V. Modern Movements toward Church Union and Federation. The most successful of these movements have been in English-speaking countries, and in those of the most heterogeneous population and demotic form of society.[2] It is in the field of service for humanity, and not in the field of religious controversy, that we find the greatest promise of success. This would imply that the true basis of union is a social one, which we found to be, first, in the fundamental social

[1] Comp. Religious Education for June, 1907, "Summer Bible School," by R. G. Boville; also in Church Federation, an article "Week-day Religious Education," by Rev. George U. Wenner, D.D., p. 188 (Inter-Church Conference on Federation, New York, 1905).

[2] Canada, the United States, and the mission fields conducted by English-speaking Protestants.

principle of relation in religion; second, in its social aim and, third, in its social organization. It is on these grounds that the essential union of the various religious bodies of Christendom is to be achieved. The men who are to be the leaders in achieving this desired end are to be men who can rightly interpret sociologically these religious facts.

We now take up the consideration of some of the characteristic religious institutions that have a distinctive social aim.

SUMMARY

Introductory. 1. Definition: (a) of a religious fact; (b) of sociological interpretation. 2. Religious writings: (a) subject to limitations of language of the times and social conditions; (b) same is true of organizations and institutions; (c) the essential thing to know is what the language means; (d) important to understand the sociological significance of institutions. 3. The purpose of this chapter.

I. The Religious Consciousness in Man. 1. The question of its origin. 2. Important for the interpretation of Christianity to alien peoples. 3. God has been meeting mankind with his revealed will as man was capable of receiving and understanding it. 4. The form is often insisted upon to the neglect of the substance. 5. A criticism by Spencer. 6. Due credit should be given to every effort of mankind to furnish formulas of belief. 7. Christianity a superior social dynamic. 8. A "religion of humanity" impossible. 9. Religion fundamentally a social fact. 10. The greatest social dynamic of history. 11. Two characteristics of Christianity which make it an evolutionary force of the first magnitude. 12. Under sway of these ideas men do many things contrary to reason.

II. The Scriptures. 1. The existence of the Bible a re-

ligious fact of the first magnitude. 2. The origin of the Scriptures represents: (a) the record of God's endeavor toward man; (b) of man's endeavor toward God. 3. These ideas expressed in Old and New Testament. 4. The sociological significance of the occasion of these writings illustrated: (a) Pentateuch; (b) Isaiah; (c) Gospels and Epistles.

III. The Facts of Religious History within the Christian Era. 1. The social conditions that contributed to the rapid progress of Christianity. 2. The rise of Mohammedanism. 3. Evangelization of northern Europe. 4. The Protestant Reformation. 5. The origin of denominationalism. 6. The principle at the basis of all such movements. 7. Rules of government in nonconforming bodies.

IV. The Struggle between Church and State. 1. In France: (a) abolition of the Concordat; (b) incorporation of the church as cultural associations. 2. In Great Britain: (a) religious education; (b) interpretation of rubrics; (c) disestablishment. 3. The struggle in the United States: (a) use of Bible and religious instruction in public schools; (b) appropriation of money for sectarian purposes; (c) reasons for the struggle; (d) the solution of the questions.

V. Modern Movements toward Church Union and Federation. 1. Most successful in English-speaking countries. 2. Fields of service rather than controversy. 3. Grounds for union: (a) fundamental principle of relation in religion; (b) in its social aim; (c) in its social organization.

CHAPTER IV

CHARACTERISTIC RELIGIOUS INSTITUTIONS WITH A SOCIAL AIM

IN Chapter I we stated that all religions have the essential social aim of furnishing human beings with principles and models for conduct, and to produce a society the individuals of which shall be able to develop character pleasing to the Divine Being, and who will be capable of acquiring citizenship in a future state of existence after death.[1] We also stated that we would answer later the question, "Do the church activities of today truly represent the social aim of Christianity?"[2] It is our purpose in this chapter to consider some of the characteristic religious institutions that are actively engaged in carrying out to a successful issue this essential aim of Christianity.

Of course, it will be impossible within the limits of this work to name all the institutions of a religious character that may be said to have a social aim in so far as they represent the social consciousness of the group. Neither will it be possible for us to consider those institutions of a national character that may be in a very essen-

[1] See p. 1. [2] See p. 8.

tial way aiding in the realization of the social aim of Christianity, and yet cannot be called distinctively religious social organizations and institutions—for example, the National Educational Association, the National Conference of Charities and Correction, the National Prison Association, the National Municipal League, etc.

Nor will it be possible for us to include in this discussion those efficient denominational institutions that are doing most effective social service in local communities and which hold frequently conventions that are national and sometimes international in character and influence—for example, the Society of Christian Endeavor, the Baptist Young People's Union, the Epworth League, the Brotherhood of Saint Andrew, the Brotherhood of Saint Paul, the Brotherhood of Andrew and Philip, the Daughters of the King, etc.

But we confine our discussion in this chapter to those religious institutions that represent the social consciousness of Christianity in a broader sense, in that they act as socializing agents in breaking down religious intolerance and bigotry by uniting in federative work members of all denominations of the Christian church, and have clearly defined ideas of the ideal society toward which humanity is striving, and have also definitely organized methods for making the social aim of Christianity a reality.

We may classify these organizations and institutions according to the chief characteristic activity displayed by them in their endeavor to fulfill this social aim as follows: First, educational; second, redemptive; third, associational; fourth, missionary; fifth, civic; sixth, ameliorative.

I. Educational. Under this classification we will mention:

1. The American and British Bible Societies, whose aim is to print, publish, and distribute the Holy Scriptures in the language and vernaculars of all peoples the world around without respect to nationality, race, religion, or social condition. These institutions believe in the world-program the Bible contains, and in the principles and models it furnishes for human conduct and character, and hence they aim to give to the world of humanity this religious text-book that relates to God, man, and human destiny. The influence of these societies in developing and educating the religious social consciousness of all peoples cannot be fully estimated.

2. The American Sunday School Union, and the institution it represents in the actual study of the Bible throughout the civilized world. Beginning as it does with the child life, and holding to the study of one text-book up through the period of youth, maturity, and even old age, it represents a religious social force for the educa-

tion of mankind that cannot be adequately measured; and notwithstanding the many weaknesses of its system of voluntary and unpaid teachers, and in many cases wholly inefficient, yet it may become under more improved methods of organization and administration an even greater educative force of the Christian church throughout the world.

3. The Religious Education Association, whose purpose is "to increase the popular interest in the sacred Scriptures and to secure their more general and thorough study; to unite the efforts of scholars in promoting improved methods for the development and cultivation of man's spiritual nature; to introduce such methods into the family, the Sunday school, the pulpit, and higher institutions of learning; and to collect and preserve for general reference full statistical and documentary information of all systems of religious instruction."

The three specific institutions described in the above represent the social aim of Christianity from the educational viewpoint.

II. Redemptive. Under this head are to be enumerated:

1. The Salvation Army. This religious institution seeks to redeem and reclaim for society the lowest of men and women in the scale of economic condition, and in view of the multiplied agencies employed by it to reach this class

we may rightly call it redemptive in purpose as well as social in aim. That it has the social aim of Christianity well defined we need but to study its world-wide organization and successful work to be convinced, no matter what may be our personal opinions concerning its methods. That we may get some idea of its redemptive work, let us glance at some of the statistics given for this country alone. "Its relief institutions include 96 workingmen's hotels and hotels for women, 15 food depots, 54 industrial homes for the unemployed, 22 second-hand stores, 5 labor bureaus, 3 farm colonies, with 3,000 acres of land and about 530 men, women, and children as colonists; 18 rescue homes for fallen women, taking care of 2,635 girls annually. More than 650 children are daily cared for in their various institutions. Work is annually found for about 50,000 of the unemployed with outside employers. Nearly one thousand officers and employees are entirely devoted to caring for the poor. In winter hundreds of tons of coal are distributed to the needy, as well as thousands of warm garments distributed, and in many cases rental paid, where the head of the family is out of employment and his family in danger of eviction. In summer, penny ice, summer camps, and summer outings have been arranged in most of the large cities. At Christmas and Thanksgiving 300,000 free dinners are given to the poor. Sanitariums for con-

sumptives are among the most recent of the Army's works of mercy."[1]

2. Another institution of a similar character is the Volunteers of America. This society has done what no other religious institution has attempted on so large a scale—the establishment of homes for released convicts until they can get work. The work of the Volunteer Prison League has branches in twenty-two state prisons and embraces 40,000 men. By correspondence and speech this League is in touch with tens of thousands of men and women all over the country for their moral and spiritual betterment. It has established three Hope Halls (homes for released convicts until they can procure work) at Flushing, Long Island; Fort Dodge, Iowa, and Chicago, Illinois. Seventy-six per cent of those passing through these homes are reported to have done well.[2] Of course, this institution carries on other forms of redemptive work similar to that of the Salvation Army, but we have confined our description to the above because of its unique character as a redemptive agency in carrying out the social aim of Christianity.

3. The National Woman's Christian Temperance Union. The redemptive work of this organization has been on a larger scale and higher plane than the institutions mentioned above. It

[1] See Social Progress, 1906, p. 316.
[2] Ibid., p. 317.

originated the idea of scientific temperance instruction in the public schools, and has secured mandatory laws for its operation in every state in the Union. It has changed public sentiment in regard to the social custom of drinking intoxicants as a beverage, and through its efforts tens of thousands of men have been induced to sign the pledge of total abstinence, and as many thousands more of children have been led to do the same, and thus this vast number have been kept from a life of inebriety. It has also been instrumental in rescuing thousands of young girls from lives of shame in the brothel that so often goes with the saloon. It is interested in all reform legislation, and has been most effective in securing prohibitory laws against the sale of intoxicants in many states of the Union and in many counties of the individual states.

III. Associational. By this term we include those institutions of a religious character that believe in the principle of association as a means of bettering society, whether it be the association of individuals or of social groups. Among these are to be named:

1. The Young Men's Christian Association. Its program is world-wide, its organization is based upon the fundamental principles of religious social organization, and its aim is distinctively social in character. Its object is the physical, mental, social, and spiritual benefit of

its members, of young men in general, and of boys who are the young men of tomorrow. By its associational work and spirit it has done more probably than all other institutions of a religious character combined to bring together in mutual social service the various denominations of Christendom, and has been the greatest leveler of the walls of religious bigotry and intolerance of modern times. It carries on its work in every city by the employment of the young men of all the churches in various modes of activity, and yet is in no sense a detriment to the churches, but rather an able coworker with, and a feeder of, the churches without respect to denominational differences. It is without question one of the greatest factors in Christendom for the expression of Christian motive, which we found to be the essential aim of all religious social organization. The interesting statistics of the Association's work throughout the world, and especially in North America, will confirm the truth of the above assertions.[1]

2. The Young Women's Christian Association, which is doing a work similar to that of the men's association. That branch of the organization which was formerly known as the "American Committee Affiliated with the World's Young Women's Christian Association," has done most successful work in schools and col-

[1] See Social Progress, 1906, p. 317.

leges and also in its Social Settlement work in the cities.

3. Another characteristic religious institution of the associational type is the National Federation of Churches and Christian Workers, which has for its purpose the association of groups in Christian service for the promotion of acquaintance, fellowship, and effective coöperation among the several churches of all denominations. Its scope has been greatly enlarged and its associational aim raised to larger groups as a result of the Inter-Church Conference on Federation held in New York city during November of 1905. A permanent organization was formed to promote the objects agreed upon by this Conference, and conferences of a similar character are to be held from time to time as arranged for.[1] Such a movement has already demonstrated the practicability of a still larger federative grouping of religious bodies holding to the belief in the one God the Father of us all, and in the essential divinity of Jesus Christ our Lord, and in the brotherhood of the race in the common endeavor to carry out the fundamental social aim of all religious social organization.

IV. Missionary. In this class are included those religious institutions which have for their specific aim the evangelization and social betterment of the peoples of all countries who are

[1] See Church Federation, 1905.

without the knowledge of the gospel of Jesus Christ, and have not yet shared the benefits of a Christian civilization. Among these are to be named:

1. The Student Volunteer Movement for Foreign Missions, significant as a factor in one of the greatest social movements of modern times. Its work is preëminently that of furnishing the Christian leadership for the unnumbered millions of the populations of Africa and Asia and the islands of the sea, as well as for other countries that have hitherto enjoyed but few of the blessings of Christian civilization because of the peculiar type of Christianity they knew anything about. Its object is "to awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions; to enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America; to help all such intending missionaries to prepare for their lifework and to enlist their coöperation in developing the missionary life of the home churches; to lay an equal burden of responsibility on all students who are to remain as ministers and lay workers at home that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts, and by their prayers." Their conventions, held every four years, give

such effectiveness to their social aim that the religious social significance of this movement for the betterment of humanity cannot be truly estimated.

2. The Young People's Missionary Union (1901). This institution has an executive committee composed of workers in all church bodies; its object is to promote prayer for missions, knowledge of them, and interest in the work among young people's societies and Sunday schools. Hence its social aim is the enlistment of these various organizations of young people of the various denominations in one great movement to consummate the social program of Jesus.

3. The Bureau of Missions. This institution coöperates with the foreign missionary societies of the United States and Canada in furnishing information concerning the mission fields and methods of mission work. It embraces three departments: (a) the Department of Missionary Information, (b) the Literary Department, and (c) the Museum Department.

Thus we see in this class of institutions a twofold aim: the unity of all nations in Christianity, and the aiding of all missionary enterprises without respect to denominational differences in the one endeavor to render efficient service in the mission fields.

V. Civic. Under this heading we include

those religious institutions which have as their chief aim the betterment of the social conditions under which men live and work in the centers of our industrial, political, and social life.

1. The Church Association for the Advancement of the Interests of Labor. The object of this association is to interest the clergy and laity of the church in the social questions now being agitated, and to acquaint them with the nature of the issues that are presented in the social and industrial struggles of society. It sets forth the following principles and methods of work for its members:

(a) It is the essence of the teachings of Jesus Christ that God is the Father of all men, and that all men are brothers.

(b) God is the sole possessor of the earth and its fullness; man is but the steward of God's bounties.

(c) Labor being the exercise of body, mind, and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently.

(d) Labor as thus defined should be the standard of social worth.

(e) When the divinely intended opportunity to labor is given to all men one great cause of the present widespread suffering and destitution will be removed.[1]

[1] See Social Progress, 1905, p. 308.

This association has standing committees on organized labor, investigation of strikes, and promotion of peace; on sweatshops, tenement houses, looking to the reform of abuses and the bettering of the living conditions, etc.

2. The International Reform Bureau. The object of this institution is "to promote moral reforms and especially the repression of intemperance, impurity, gambling, and Sabbath-breaking in all lands."[1] The institutions of this class act upon the idea that the kingdom of God on earth means the redemption and transformation of human society as we find it, and their social aim is the application of the principles of religion to the individual social units until the ideal social state shall have become a reality here upon earth.

VI. Ameliorative. Under this head we mention two institutions of modern times that are in many respects unique in their aim and methods, though they are to be classed with religious institutions which have a distinctively social aim —the Social Settlement and the Institutional Church. These two forms of social organization are especially adapted to meet the needs of the great cities, where in fact they had their origin.

1. The Social Settlement. This institution is based upon the idea that the most effective way to better the conditions of society is to live the

[1] See Social Progress, p. 309.

better life among the people and teach them by living examples—a method by which the sociological principle of imitation and the Christian principle of the ministry of personality are made most effective.

When after the death of Arnold Toynbee the trust bearing his name was formed to establish some fitting memorial of him, a hall for University Extension lectures was being advocated by some, when the Rev. Samuel Barnett, of Whitechapel, under whom Toynbee had worked, urged that the effort be made to reach the poor, not through lectures but through residence among them in the spirit of the life of Arnold Toynbee. "For," said he, "vain will be music, art, higher education, or even the gospel, unless they come clothed in the life of brother men."[1] So in 1883 Toynbee Hall was opened. This was the first real settlement put in charge of a clergyman—in no sense a sectarian institution, but a religious institution with a distinctively social aim.

This Social Settlement movement, which started in England in 1883, has now spread to every country and is carrying on successful work in most of the great cities of the world.

2. The Institutional Church. While the institutional church is usually connected with some one of the great denominations of the Christian church or of the Jewish faith, yet it is an

[1] See Woods, English Social Movements, p. 84.

institution of like character in all and may be considered as undenominational in its work. It is similar to the Social Settlement in that it carries on many activities of the same kind, but it differs in the intensity of its religious social aim. All its various activities have a religious motive as well as the general motive for social betterment. This form of religious activity has passed beyond the experimental stage and has proven itself of such worth as a form of religious social organization that in most of our cities there are many churches today carrying on in some respects institutional work. In 1900 in New York city, out of 488 Protestant churches 112 were institutional;[1] and it may be said of the churches in general throughout the United States that there are but few in the great cities that do not carry on some activity that may be classified as institutional or social in character.

Some of the activities carried on in these institutions are as follows: Gymnasium work, dramatic club, sewing school, cooking school, night school, manual training, reading room, loan library, day nursery, kindergarten, medical aid or dispensary, sick and death benefits, loan associations, penny provident banks, coal club or fund, lodging house, fresh-air work, and other forms of religious activity among those classes of the population requiring aid.

[1] See Social Progress, 1906, p. 308, for fuller statistics.

Some of the most prominent institutional churches in America are as follows: Berkeley Temple, and Morgan Memorial, Boston; Lincoln Park Baptist Church, Cincinnati; First Congregational Church, Jersey City; Saint George's, Saint Bartholomew's Parish House, Temple Emanuel, Metropolitan Temple, New York city; Baptist Temple, Philadelphia.

The spiritual results prove the value of the methods of the institutional church as a form of religious social organization.[1] So we see here again confirmed the principle stated in a former chapter, that the form of religious social organization must be adjusted to meet the changing needs of social evolution and the conditions of population that are peculiar to a particular field.[2]

We have considered in this chapter the work of some of the characteristic religious institutions with a social aim, and have shown the value of their methods. We now pass to the consideration of the part these various religious institutions play in the development of the social conscience.

SUMMARY

Introductory. 1. The purpose of the chapter. 2. The limitations of the chapter exclude a discussion of: (a) many institutions with a social aim; (b) social institutions of a

[1] See Social Progress, 1905, p. 210.

[2] For a study of Social Settlements, see Henderson, Social Settlements. For a study of the Institutional Church, see Judson, The Institutional Church.

national character not distinctively religious but supplementing the work of Christianity; (c) denominational institutions. 3. A classification according to the chief characteristic activity.

I. Educational. 1. The American and British Bible Societies: (a) their aim; (b) their belief. 2. The American Sunday School Union: (a) deals with child life, adult and matured, and even old age; (b) impossible to estimate its possibilities for good. 3. The Religious Education Association: its purpose to promote: (a) study of Scriptures; (b) improved methods of cultivating men's spiritual nature; (c) methods of study; (d) statistical and documentary information.

II. Redemptive. 1. The Salvation Army: (a) its aim; (b) statistics of its work. 2. The Volunteers of America: (a) statistics; (b) work for reformation and help of convicts and released prisoners. 3. The National Woman's Christian Temperance Union: (1) its redemptive work on a higher plane; (2) some characteristic achievements: (a) scientific temperance instruction in every state; (b) the pledging of thousands to total abstinence; (c) securing of prohibitory legislation.

III. Associational. Meaning of the term. 1. The Young Men's Christian Association: (a) the purpose and organization based upon fundamental principles of religious social organization; (b) its aim; (c) its service to Christendom in leveling the barriers of religious bigotry and prejudice; (d) one of the greatest factors in expressing Christian motive; (e) statistics. 2. The Young Women's Christian Association: most successful in college work. 3. The National Federation of Churches and Christian Workers: (a) its purpose the association of groups; (b) the Inter-Church Conference on Federation; (c) the practicability of such a movement for federation of larger groups.

IV. Missionary. 1. The Student Volunteer Movement: (a) its work preëminently that of furnishing leadership; (b) its object; (c) the significance of its conventions. 2. The Young People's Missionary Union: (a) its organization; (b) its aim and work. 3. The Bureau of Missions:

(1) embraces three departments: (a) Information, (b) Literary, (c) Museum; (2) the twofold aim of this class: (a) unity of all nations, (b) aiding of all missionary enterprises.

V. Civic. 1. The Church Association for the Advancement of the Interests of Labor: (a) its object; (b) its principles; (c) its standing committees. 2. The International Reform Bureau: (a) its object; (b) the fundamental ideas of these institutions.

VI. Ameliorative. 1. The Social Settlement: (a) its basal idea; (b) Toynbee Hall; (c) the spread of the movement. 2. The Institutional Church: (a) similar to social betterment; (b) different in intensity of its religious social aim; (c) it has proven its worth; (d) some of its activities; (e) some of the most prominent institutional churches in America; (f) the spiritual results; (g) they confirm a principle already stated in Chapter II.

CHAPTER V

RELIGIOUS INSTITUTIONS AND THE SOCIAL CONSCIENCE

THE question of conscience is vitally connected with the question of conduct. In fact, there can be no conduct of an ethical character that is not directly or indirectly, immediately or remotely, connected with conscience. If, then, we find that religion has fundamentally to do with conduct pleasing to God, the question of the conscience, both of the individual and of the group, is an important one in connection with the study of the social aspects of religious institutions.

There is also involved in this connection the question of ethical authority. If certain conduct is required of men as individuals and in groups, and of the social units themselves represented by organized society, who is to judge or say concerning our actions? What ultimate tribunal is to decide whether the actions of these social units are right or wrong? It is for religion to show what this ultimate authority or tribunal is, who has the sovereign right to judge of human conduct, and what the Divine Being has spoken or caused others to speak concerning human duty in the realm of social relations. All

social action with regard to the individual which is not in accord with his will or personal interest involves the idea of an obedience-compelling power. Conscience would mean nothing but a mere abstract notion of right and wrong unless there exists some authority of higher power to which its decision can be referred for sanction or disapproval.

Therefore we are to show that religious institutions have played an important part in the evolution of the social conscience in giving us not only the ideas of a Supernatural Being of infinite power to execute his will, but also in furnishing us with rules and norms of conduct contained in the principles, laws, and models found in the Scriptures which reveal his will. We shall also find that the organized activities of the Christian church have done more than any other form of social organization to develop in the mind of man the ideas of social obligation, and have furnished the real basis upon which all progress and civilization of an enduring character rests.

It will be necessary for us to consider two general propositions, namely, what we mean by the social conscience, and the function of religious institutions in the development of it.

I. Meaning of the Social Conscience. To get at the meaning of the social conscience it will be necessary in the first place to consider the

question of the individual conscience, or of conscience in general.

1. The meaning of conscience. It is claimed by some that conscience is a social product or the result of education, and hence any man's conscience is a social microcosm with respect to the world about him; or, in other words, a man's conscience is authoritative only in so far as his actions meet with the approval or disapproval of the society in which he has been brought up. It is sometimes claimed that conscience is the voice of God in man, or that faculty of the human mind through which the highest moral authority (which is God himself) is conveyed to the individual, and likewise to the social mind. A criticism of this view can be made which amounts almost to a refutation, namely: If the conscience be the voice of God in man, then either many individuals and societies have mistaken the voice of God or else God has changed his mind frequently with respect to what was right for individuals and societies in the same age or in different stages of their experience.

There is still another view, that conscience is that faculty of the human mind which gives its sanction or disapproval to moral judgments, and simply determines the question of right or wrong for the individual case, and has nothing whatever to do with the question of the ultimate or absolute right or wrong which may be deter-

mined by revelation or reason based upon experience. For illustration, the conscience of Saul of Tarsus was the same when he persecuted the Christians to death in Jerusalem as it was when he became Paul the apostle to the Gentiles. It was right in both cases so far as the individual was concerned, for in the former case he thought he was doing God service, but from the viewpoint of experience on the way to Damascus, which resulted in his conversion, his action as a persecutor was wrong, while his conduct as an apostle was right. Here is a clear case where conscience needed educating, and it is just at this point that the question of the educative value of religious institutions in the development of the social conscience arises; but we defer the consideration of this most interesting subject until we have given some idea of what is meant by the social conscience.

2. The social conscience. We may define the social conscience as that faculty of the mind (individual or social) which furnishes moral sanction or disapproval of conduct directed toward another individual or group for social ends. In other words, the individual may have a social conscience in so far as this faculty has been educated or influenced by social environment. The social group, on the other hand, may have relatively an individual conscience in so far as its actions have been egoistic in character because of

the lack of the proper ideas of its relation to other social groups.

The social conscience in a broader sense involves the idea of the social mind, and whatever aids in the development and education of the social mind affects in a very vital way the social conscience. It was a very different social system and different teaching concerning God that prompted the conduct of Saul of Tarsus, from that social system and teaching concerning God that prompted the conduct of Paul the apostle to the Gentiles.

3. How we get at the fact of conscience. We can get at the fact of conscience only as the individual social unit expresses itself. We sometimes say of a certain man that he has no conscience because he does this or that, or fails to do this or that. We speak in a similar way concerning society or the nation either as having no conscience or as having the public conscience aroused. Judging of the fact of conscience from the conduct of these various social factors, we may, therefore, speak of the social conscience, first, with respect to the individual *socius*—the individual who is the product of society, living and moving and acting in social relations; second, of the social conscience of the group in so far as the conduct and attitude of one social group is expressed toward other groups or even individuals; third, of the social conscience of the

nation in so far as the government acts toward the individual social units within the nation itself or toward other like groups without. The recent demands of the public for the punishment of evil doers called "grafters," and the idea of a "square deal" for every man, indicate that the public conscience has been aroused, and in recent legislation so strong was its power that men adverse to some of the measures enacted were compelled to favor them because of the manifest approval of the public conscience or the disapproval of the same if the opposite course had been taken by them. We may speak in the fourth place of the social conscience of humanity in so far as the ideals of a religious social order have permeated the social minds of the populations of all civilized nations, so that there are coming to be clearly defined incentives and deterrents of an international character that indicate a conscience back of it all which may be called the social conscience of humanity. To illustrate, when President McKinley was shot by the assassin in Buffalo the whole civilized world seemed to be aroused to an expression of its wrath against that class of men of which the miscreant was a member. The same happened when a missile of destruction was thrown at the royal bridal pair in the streets of Madrid. Again it may be illustrated by the universal expression of approval of the initiative taken by the Presi-

dent of the United States in peace proposals for the settlement of the Russo-Japanese war, and also by the universal expression of humanity's desire for peace expressed in the two Peace Congresses held at The Hague. All these facts lead us to the logical conclusion that there is developed already a social mind of international grasp, and within it is that moral faculty of mind which we call conscience.

4. Another fact to be considered in this connection is that the social conscience is capable of being hardened so that it ceases to give a quick ethical response when wrongdoing is prevalent in society; and also that it is capable of being awakened and aroused when under some stirring ethical impulse from without or originating within the nation itself. Such may be illustrated by the Protestant Reformation, or by the movement toward the emancipation of the slaves or the freeing of the serfs; and again by the movements now going on in Europe and America for reforms in politics and government in city, state, and nation.

5. From all this we can readily see that conscience, individual or social, is subject to education, and is influenced by custom and environment.

II. The Educative Value of Religious Institutions in the Development of the Social Conscience. The educative value of religious insti-

tutions for the development of the social conscience lies not only in the ideas which it has furnished, but also in the social organization and agencies of an educative character it has developed to make these ideas effective.

1. In the first place, we can assert that the Christian religion has furnished the only adequate basis for the development of the social conscience.[1] It has furnished, first, the idea of one Supreme Being with infinite power and holiness, yet possessing the attributes of a father and standing in that relation to the human race; second, the idea of a social state begun here and continuing in another world from which the unrighteous may be excluded or expelled, and into which only the righteous may enter and remain; third, the idea of the absolute worth and integrity of the individual soul capable of surviving all cataclysmic and disintegrating forces of time, and of enduring throughout eternity in a social state of being after death; fourth, the idea of a judgment, in which are involved the ideas of merit and demerit, reward and punishment; fifth, the idea of two destinies, that of sainthood or creaturehood for the righteous or the unrighteous, from which there is no appeal.

2. In the second place, the Christian religion has developed forms of social organization and agencies of an educative character to make these

[1] Comp. Nash, Genesis of the Social Conscience.

ideas known to men in such a way as to give ethical stimulus to all human conduct. The Christian church in all its branches, with their social institutions of a religious character, has been the factor in this great movement that makes these ideas effective stimuli in the education of the social conscience.

In speaking of the contribution of the Christian religion to the development of the social efficiency in the western type of civilization, Benjamin Kidd mentions two characteristic elements of strength: first, the ultra-rational sanction it furnishes for human conduct; second, the sublimest conception of self-abnegation that ever moved humanity. And he adds: "It is to the first that we owe that integrating organic principle with which the life of our civilization is ultimately united. It is to the second that we owe the evolutionary force that has been behind the entire process of social development, which has transformed a military organization of society into the modern state, and which is still pursuing its course unchecked among us. Beginning with the abolition of slavery, it has slowly undermined the position of one after another of the ruling classes who obtained under an earlier social organization powers that have been steadily undergoing restriction; extended political power in ever-widening circles to the people; and at last brought us to a time when men have set before

their minds as an object of practical endeavor a state in which, for the first time in the history of the race, all the excluded masses of the people shall be brought into the rivalry of life on terms of equality of opportunity."[1]

We may add that it has been the educative value of the institutional life of organized Christianity that has made these two elements above mentioned effective in the development of the social conscience, that faculty of the social mind which spurs us on to practical measures of reform and new legislative achievements for the benefit of the race.

3. No ideas are of practical worth until they have been expressed in terms of conduct, hence it has been the forms of religious social organization that have been the most efficient agencies in the education and development of the social conscience of the individual, of the group, of the nation, and of humanity as a whole, in the molding of the conduct of the individual toward society, of the group toward all other groups, of nations toward nations, and of humanity as a whole in its movements up the slopes of progress to the table-land of the kingdom of God, the ideal state of human society.

This leads us to the consideration of religious institutions for social betterment, which we take up in the next chapter.

[1] See Social Evolution, Appendix I, p. 365.

SUMMARY

Introductory. 1. Conscience vitally connected with conduct: (a) no ethical conduct without a connection with conscience; (b) conscience an important question in connection with the study of the social aspects of religious institutions. 2. If certain conduct is required, who is to judge our actions? What ultimate tribunal is to decide? (a) it is for religion to show what this ultimate authority or tribunal is; (b) who has the right to judge; (c) what this authority has said concerning human conduct. 3. All social action required involves question of an obedience-compelling power. Conscience an abstract notion without it. 4. Religious institutions play an important part in evolution of social conscience: (a) give idea of Supernatural Being; (b) furnish rules of conduct; (c) develop organized activities of church in fulfilling social obligations; (d) furnish basis of all enduring progress and civilization. 5. Explanation of two propositions: (a) the social conscience; (b) the function of religious institutions in its development.

I. Meaning of the Social Conscience. Necessary to consider the individual conscience or conscience in general. 1. The meaning of conscience: (a) a social product; (b) the voice of God in man; (c) criticism of this view; (d) a faculty of the human mind giving moral sanctions or negations; (e) an illustration from Saul of Tarsus; (f) his conscience needed educating. 2. Definition of social conscience: (a) the individual may have a social conscience; (b) the group may have a relatively individual conscience; (c) involves the idea of the social mind; (d) what affects the social mind affects the social conscience. 3. We get at the fact of conscience only as the individual social unit expresses itself. We may speak of the social conscience with respect to (1) the individual *socius;* (2) the group; (3) nations, illustrated by (a) punishment of grafters; (b) "square deal"; (c) recent legislation; (4) humanity, illustrated by (a) death of McKinley; (b) attempt on the life of the Spanish bridal pair; (c) President Roosevelt's initia-

tive in peace between Russia and Japan; (d) Peace Congresses at The Hague. 4. Social conscience may be hardened or awakened: illustrated by (a) the Protestant Reformation; (b) emancipation of slaves; (c) modern movements in politics and government. 5. Conscience is capable of being educated.

II. The Educative Value of Religious Institutions in the Development of the Social Conscience. 1. The Christian religion furnishes only adequate basis for its development: (a) idea of one God; (b) social state begun here and continued in another world; (c) worth of individual soul; (d) judgment—merit and demerit, reward and punishment; (e) two destinies. 2. Christian religion has developed forms of organization of an educative character which give ethical stimulus to all human conduct: (1) the Christian church; (2) the statement of Kidd: (a) ultra-rational sanction; (b) conception of self-abnegation; (3) what we owe to these two conceptions: (a) the life of our civilization; (b) evolutionary force of social development; (4) educative value of religious institutions has made these two elements effective. 3. No ideas are of practical worth unless expressed in terms of conduct. Religious social institutions efficient agencies in molding the conduct and developing the conscience of social units.

CHAPTER VI

Religious Institutions and Social Betterment

In the preceding chapter we showed how religious institutions play an important part in the evolution and development of the social conscience as well as in its education and awakening. When the social conscience is awakened to the needs of society it follows as a matter of course that there will be stirred up within the social mind questions of social betterment; and, if the social will is aroused, there will be organized movements for the betterment of the various social factors affected by these adverse conditions.

It is our aim in this chapter to explain what we mean by social betterment; to show that it opens to the Christian church a great field for institutional religious activity; to point out the objects of such activities for social betterment; to classify the various agencies that may be employed in social betterment; and to show how religious institutions, as represented in the Christian church, can morally control all these various agencies by giving them a religious motive.

I. Definition of Social Betterment. 1. By the term "social betterment" we mean the process by which society in general is made better. It involves a developed educated social mind conscious of the needs of all the various units of the social group, and also a social will aroused to action in various ways for the betterment of every normal social factor of humanity as a whole.

2. When this term is applied to the individual it means that which gives the individual advantage in society in so far as a change in his condition brings about a corresponding change in the opinion of his fellow men with respect to him. On the other hand, it may mean the advantage the individual is able to contribute to society both by bettering his own condition and by seeking to better the conditions of his fellow beings.

3. In the course of social evolution the process of social betterment has several stages. First, in a primitive state of society the individual may acquire certain things that give him advantage over other individuals in the social group, and hence there will be developed a desire in the other members of the group to become like him, or to secure the things that will give them like advantage; and thus by a process of imitation the whole group in which the individual moves becomes better from the viewpoint of advantage than other

neighboring groups. Second, in the various stages of social composition the process of social betterment begins with one family, horde, clan, tribe, or confederation of tribes, and by the same law of imitation the social advantage of one of these factors of the social composition is ultimately extended to other groups. Third, in the stage of demotic composition where a social constitution has been worked out and established, and the social mind has become self-conscious and self-determining in its social choices for the whole people or nation, the process of social betterment originates within the mind of society itself in the adoption of such methods and policies as will bring about the desired result. Fourth, society is now entering upon a fourth stage, in which civilized humanity is developing a social mind that is consciously planning and organizing for the betterment of mankind.

4. In all these stages of social evolution social betterment may be initiated by the individual; but it is to be noted that these individuals are in a sociological sense the products of their social environment, and hence the effectiveness of their projects is made possible.

5. Because of this fact there is open for religious institutional activity a vast field for the organization of these individuals and groups for the betterment of human society.

II. A Field for Religious Institutional Activ-

ity. This field is not merely that of ministering to the needs of the human soul, but to the needs of men, body and soul; for a proper interpretation of the words of Jesus and the works that he performed will show that he placed emphasis upon doing good for the man; and when you have saved the man you have saved a soul.[1]

If the chief object of religion is to develop the complete and abundant life,[2] then the field for religious institutional activity is mankind wherever found, and its work is not complete when its message has been delivered to the individual or the social group, but must continue until mankind is organized and integrated for the greatest social efficiency of the individual and the group, for their reciprocal development of the better and fuller life.

If the early church had given as much attention to the social teaching of Jesus as to the individual emphasis of his message, and had preached these principles to governments and communities with the same emphasis, there would never have been the period of the Dark Ages or the intrigues and cabals that brought on the wars following the Protestant Reformation, nor would the territory once populated by Christian peoples possessing the organized activities of a Christian civilization be now inhabited by the followers of Mohammed.

[1] See Luke 4. 18. [2] See John 10. 10.

The church is just beginning to reap the rewards of a fuller interpretation of the social teachings of Jesus and clearer ideas concerning the kingdom of God by entering these broader fields of religious endeavor and touching the great organic forces that make great our civilizations. This fact we pointed out in a previous chapter on the study of those characteristic religious institutions of modern times with a distinctively social aim.

III. The Objects of Social Betterment. When we speak of the objects of social betterment we do not mean inanimate objects used by man, or the mere forms of organization in which he is found, though both are important, but we mean man himself in every form of social organization in which he lives, moves, and has his being. Those other things are factors in his social betterment, not the objects. Man himself is the object; not isolated man, but man in social relations in the organic life of society.

We may, therefore, classify these objects as follows: First, the individual viewed as a responsible member of society and yet endowed with powers that make him capable of good or evil to himself or others; second, the family group with its problems of the obligations and duties of both parents and children in the life of the family, and the responsibilities of husband and wife in taking on the vows of mar-

riage, the duties of maintaining a home, the sacred functions of parenthood, and the inevitable results of heredity in the transmission of parental traits to offspring; third, the community or state with its problems of politics, religion, economics, and charity; fourth, the human race with its world-problems of prejudices and antagonisms growing out of racial and national as well as religious differences in ideals.

IV. Factors and Agencies for Social Betterment. Not only must we know the entire field and the objects of institutional endeavor for social betterment, but it is equally necessary that we know the factors or agencies that may be controlled or modified and utilized so that each distinctive object shall receive the greatest possible benefit.

1. For the social betterment of the individual. Here we take into consideration anything that will contribute to human good in the life of the individual. To be more specific, this would include his food, his dress, his dwelling, his work, and his play or recreation. In all these factors religion has in some age attempted to be dogmatic, and has in a measure succeeded; but it is now pretty generally admitted that in all of these the function of the church is to be educative and advisory rather than mandatory.[1]

[1] Comp. "The New Testament Method of Law," by Bishop E. G. Andrews, in Methodist Review, July-August, 1907.

2. For the social betterment of the family. Here is included the education of youth of both sexes in the principles that lie at the basis of the true ethical type of the family before marriage is even contemplated. These principles include, first, an unmistakable affection for each other; second, physical fitness for rearing of offspring; third, ability to provide a suitable home; fourth, the appreciation of the privilege and responsibility of transmitting parental traits to offspring.[1] The laws of heredity should be taught and explained by the educational institutions of the church. The possibilities for good or evil upon the human organism in the prenatal stage of existence, by the influences of environment and the psychical life of the parents, should be emphasized. The periods of parental obligation in the life of the child should be made known to parents—the period of dedication, when they should dedicate to the child the best they have to offer, and dedicate the child to the highest of which it is capable; the period of education, in which every power and faculty of the child's body and mind should be led out to their fullest opportunity in development; the period of abdication, when the grown-up child should be left to its own initiative and resources in order that fiber and quality of character may be best developed.

[1] See Giddings, Principles of Sociology, pp. 352, 353.

Likewise the obligation of children to parents and to the home in the preservation and prolongation of the life of the parents, and the reciprocal duties and privileges of family life where there are brothers and sisters, should be an object of religious concern.

The importance of the home dwelling should not be neglected; its location, form of structure, sanitary arrangement, artistic decoration, and general conveniences all play an important part in developing the tone and quality of the ethical life of the family and contribute indirectly to the social betterment of the community.

3. For the social betterment of the community at large and the state. Here we include all voluntary and purposive associations and organizations that have a distinctive aim for the social betterment of the community and the state. Men of the highest religious motives and Christian ideals should take active part in these organizations, and thus give to their activities a religious and ethical motive of the Christian type.

We include also among these factors public buildings, such as schoolhouses, churches, legislative and administrative halls, buildings for amusement and recreation, such as theaters, museums, art galleries, and exposition buildings. These should all be constructed not only from the viewpoint of roominess and convenience of arrangement, but they should be so architectu-

rally designed and artistically constructed, arranged, and decorated that they would be a constant expression of the loftiest ambitions and highest ideals and purest motives of a prosperous Christian community. For the cities these factors include also parks, playgrounds, recreation piers, properly constructed streets, railways, tenements, lodging houses, hotels, lighting plants, water supply, telephone service, milk and ice supply, and all those other utilities that have to do with the health and happiness of a community.

For the nation these include all means of transportation and communication of a public character, such as railway and steamship lines, telegraph and postal service, also all corporations and associations of an industrial and commercial character doing business on a national scale in supplying the nation's food, fuel, and shelter. There are included also public institutions of a national character which have to do with the molding of public opinion, such as the press, the public school system and higher education, political platforms, parties, and policies, national expositions and conventions.

The character of all these factors has a tremendous significance for the good or ill of the community, state, and nation. The fact that during the three months ending March 31, 1906, there were in the United States 18,296 casualties

to passengers and employees of the railroads (1,126 killed, 17,170 injured)[1]; disasters by shipwreck, such as that of the Italian ship Sirio off the coast of Spain on August 4, 1906, or that of the General Slocum in the East River, New York, or those of more recent date; the revelations in the insurance investigation and those growing out of the inspection of the packing houses; food adulterations; land frauds; postal frauds; railroad rate abuses; light and fuel monopolies; labor-union and trade-union exactions—all indicate the character of the problem and the scope of the field for social betterment from the viewpoint of the community, the state, and the nation at large.

4. For the social betterment of humanity as a whole. Here it is rather difficult to define the factors and agencies involved, because social evolution has but recently reached the stage where we could make use of such terms as the social betterment of humanity as a whole. There are, however, certain facts with relation to the nations of the world that may be considered as factors in the social betterment of the human race. Among these are to be mentioned and considered international law; the diplomatic service, including the embassy, minister plenipotentiary, and consulate; arbitration tribunals and treaties; an international parliamentary union;

[1] See Bulletin of Interstate Commerce Commission, 1906.

Christian missions; commerce, involving steamship lines, cable and wireless telegraph companies; travel; and international marriage, which is on the increase.

All these factors and agencies bring the nations of the world into closer relations with each other, unite their interests in a common civilization and culture, and furnish a material and psychical basis for the "parliament of man and federation of the world"—the kingdom of God on earth.

V. A Limitation and a Possibility. It will be readily conceded that all these agencies and factors for the social betterment of man cannot be incorporated in the actual forms of religious social organization, but it will be readily admitted, on the other hand, that even though it may not use them it may nevertheless morally control them by its appeal to, and social service among, the social individual units that have to do with all of them.

The significance of religious institutions, therefore, in the vast field of social betterment is in the appeal they can make to the human beings having to do with all these social factors and agencies of organized activity going on everywhere in the world as we find it.

We come now to the study of another problem which involves religious institutions and social welfare.

SUMMARY

Introductory. 1. The awakening of the social conscience raises the question of social betterment in the social mind. 2. If the will is touched there arise organized movements. 3. Our aim in this chapter: (a) to explain social betterment; (b) to show that it opens a vast field for religious social activity; (c) to point out the objects of such activity; (d) to classify the various agencies and factors for social betterment; (e) to show how religious institutions can morally control them.

I. Definition of Social Betterment. 1. Definition in general. 2. Applied to the individual: (a) his advantage; (b) advantage he contributes to others. 3. Stages in the process of social betterment: (a) in primitive state of society; (b) in social composition; (c) in demotic composition; (d) the stage upon which society is now entering. 4. In all these stages social betterment may be initiated by the individual. 5. Because of this fact a field is opened for the organization of these individuals and groups.

II. The Field for Religious Institutional Activity. 1. Not that of ministering to soul alone, but to man, body and soul. 2. Emphasis of Jesus was upon doing good to both body and soul. 3. Chief object of religion is to develop the complete life. 4. The message of the minister not complete when delivered to individual alone. 5. The failure of the early church at this point. 6. Now reaping rewards of fuller interpretation of the social teachings of Jesus.

III. The Objects of Social Betterment. 1. What we mean by the term. 2. Classification: (a) individual; (b) family group; (c) community; (d) the human race.

IV. Factors and Agencies for Social Betterment. 1. For social betterment of individual: (1) everything contributing to the good of the individual; (2) food, dress, dwelling, work, play; (3) religion has been dogmatic on these points; (4) should be advisory and not mandatory. 2. Social betterment of the family: (1) education of youth: (a) in principles of ethical type of marriage; (b) laws of heredity; (c) possibilities for good or ill to offspring in prenatal

stage; (2) periods of parental obligation: (a) dedication, (b) education; (c) abdication; (3) obligations of children to parents; (4) importance of the home dwelling; (5) all contribute to social betterment of community. 3. Of the community at large and the state: (1) all voluntary and purposive organizations; (2) men of the highest religious motives should join them; (3) public buildings, what these should express; (4) for the cities the factors include (a) parks, playgrounds, public baths, recreation piers; (b) streets, railways, tenements, etc.; (c) milk and ice supplies; (d) all utilities having to do with health and happiness; (5) for the nation; (a) means of transportation and communication; (b) all corporations and organizations carrying on interstate commerce; (c) public institutions of a national character; (6) the great significance of all of these illustrated by (a) railroad accidents; (b) shipwrecks; (c) insurance scandals; (d) condition of packing houses; (e) land frauds; (f) postal frauds; (g) fuel monopolies; (h) labor monopolies. 4. For the social betterment of humanity: (1) difficult to define these factors; (2) certain facts to be considered: (a) international law; (b) diplomatic service; (c) arbitration tribunals; (d) international parliament; (e) Christian missions; (f) commerce and trade; (g) travel; (h); intermarriage; (3) the results of all these factors: (a) bring nations in touch; (b) common civilization; (c) material and psychical basis for "parliament of man and federation of the world"—kingdom of God on earth.

V. A Limitation and a Possibility. 1. Religious social organization cannot incorporate all these agencies and factors. 2. It can morally control them. 3. The significance of religious institutions in this field lies in the appeal they can make.

CHAPTER VII

RELIGIOUS INSTITUTIONS AND SOCIAL WELFARE

THE need for this chapter will be apparent when we consider the scope and importance of the problem of social welfare as distinguished from that of social betterment. While the terms are often used synonymously, yet, from a sociological point of view, they may mean very different fields of study. Social betterment, as has already been shown, has to do with the movement of the social factors toward a better condition of living, and does not necessarily include those elements of population that are below the normal, and who must be restored to a normal state before the work of betterment in the true sense of the word begins. Social welfare, on the other hand, has to do with those elements of the population that need to be brought up to the normal standard for any given situation before they can become capable of social betterment. In other words, social welfare has to do with the dependent, the defective, and the delinquent classes of society—paupers, feeble-minded and insane, epileptics, the crippled and diseased of every sort who are dependent upon society for their support and care, and also the delinquent and crim-

inal elements who need reformation and punishment.

Social welfare may, therefore, be defined, objectively, as the relative condition of society as compared with a normal state to which it hopes to lift all its abnormal members; and, subjectively, as that state of the social mind of the various social groups which enables them to understand the abnormal conditions of individuals and to organize specialized institutions for their treatment and cure.

I. Evolution of the Problem. The problem of social welfare is as old as the problem of population, and is indeed a part of that greater problem stated in the law of Malthus, who showed that human population tends to increase faster than it can provide means of subsistence, and hence famine and death must result unless there can be established an equilibrium between the two. It is also a part of that other great problem expressed by Darwin in the law of the struggle for existence and the survival of the fittest. It is in this struggle everywhere in society that we find the vanquished in the conditions of poverty, defectiveness, delinquency, and crime.

The problem of social welfare is also vitally related to the problem of moral relations and responsibilities, which includes individual responsibility for condition, family responsibility for offspring and parentage, community respon-

sibility for members of the group, state and national responsibility for the condition of the individual citizen and the social conditions within the body politic.

There are also involved in the subject of social welfare the great fields of charity, philanthropy, correctional and reformatory institutions, and the problems of an enlightened penology.

The problem as now evolved includes the question of motive for social welfare. The condition of human beings as they exist in the present is sufficient motive for the initiative by the religious organizations of today in taking up the work of social welfare. It includes also the question of method to be employed in the treatment of these classes of the population—methods of private and public charity, associations which establish institutions for the relief of the dependent, defective, and delinquent classes; also institutions of a reformatory, correctional, and punitive character involving the treatment of the criminal based upon scientific study of each case, putting the emphasis upon the study of the criminal himself rather than upon the legal phases of crime, as has been done hitherto.

There is also included in this problem the search for the causes of poverty, defectiveness, and delinquency. The treatment must include a scientific examination of actual phenomena by tracing the apparent results back to their orig-

inal causes, whether they be cosmical, physical, psychical, moral, or social.

Other questions involved are how to eliminate these causes after they have been discovered or to neutralize their effects—the discovery of new methods of treatment by experiment and deduction. Finally, its scope includes the arousing of the sympathetic and altruistic impulses of the human heart which enable man to see in his fellow man, no matter how his visage may be marred, an image of himself potentially which will create that charity that never faileth, but endureth all things, believeth all things, hopeth all things, that suffers long and is kind; and creates also a faith that is optimistic and endures as seeing the invisible. It implies also a confidence in the integrity of human nature at least as strong as that we have in plant and animal life, a confidence that it will respond to sympathetic culture and correction, and ultimately take on the highest forms of expression of which it is capable and produce moral fruitage commensurate with the husbandry and culture expended upon it.

Such a problem has ever been in the consciousness of the Christian church, and the motive has been furnished by the words of Jesus and the spirit and command of the Scriptures. But it is only in recent times that a wiser interpretation of the meaning of Jesus' social message has led

the Christian world to revise its methods of treatment of the dependent, defective, and delinquent social classes.

To secure the best results through religious social organized activity in this great field of need, it is necessary to state the problems by a proper analysis and then to consider methods of treatment.

II. The Problem of Social Welfare Today. The general problem of social welfare has today so far developed as to present to society some very real and definite tasks to perform for those members who are dependent in some way upon public and private charity for their very existence. It is in the actual work of relieving the poor, the defective, and the wayward that we come to see the need for a classification and a differentiation in our modes of treatment. We may therefore give a classification of the problems of social welfare today as follows:

1. Problems in general. These include: First, the dependents, or what is commonly termed the pauper class—those who must eat the bread of another or starve. This, of course, does not include those who are normally dependent upon the family, such as children and the aged, and even the temporarily unemployed. Second, the defective, the dependent blind, deaf-mutes, imbeciles or feeble-minded, epileptic, the insane, the stupid and dull, the lazy and the vagrant. All

these must be cared for by public or private charity, and furnish the student with material for his social laboratory in the study of specific causes and in his search for the proper methods of treatment and cure. Third, the delinquents, juvenile and adult—those members of society who are incipient criminals and yet are not bad enough to be classed as such, and who should under no circumstances be treated as criminals: boys and girls whose instincts have not yet fully unfolded and developed into those faculties of mind that give stability to character—young men and women whose education and environmental conditions have not developed in them norms of self-control. Here is where the religious institutional life of the church has its greatest opportunity and its greatest responsibility. Fourth, the criminals—those members of society who are actually guilty of crime against person and property and must be dealt with by the strong arm of the law in upholding the righteousness of society and the safety of its members. Here arise the most serious problems of modern times—those of punishment, reformation, and rehabilitation to society.

2. Problems in particular. Here are included: First, the problem of sanitation and hygiene, upon which depends the public health and safety; the control of the tenement and the habits of its occupant, as well as the conditions

of the streets in these sections of the city. Second, the problem of drunkenness—the institution of the saloon and the liquor traffic in general, also the methods of controlling the evil. Third, problems of prostitution and its accompanying evils, illegitimacy and divorce. Fourth, gambling in all forms, resulting in defalcations, embezzlements, frauds, forgeries, and suicides. Fifth, race antagonisms and race hatred, resulting in lynchings, mob violence, and other forms of social friction.

In the great laboratory of human society as we find it in the life of our cities today, with all these problems of social welfare, the Christian church should have its trained scholars investigating with a true spirit and motive the real causes of pauperism, defectiveness, delinquency, and crime, and this would prepare the way for the formulation of the most efficient methods of treatment.

III. Causes and Treatment. It will be readily admitted that the Christian church has taken the initiative in the movements for social welfare represented in charity for the poor, the defective, and the criminal. Orphanages, homes for the aged, asylums and hospitals, reformatories and improved prison conditions, and also societies for the aid of released prisoners—all bear witness to the sincere motives and splendid energy of the Christian church in these fields of social

service. But it will be also admitted that many of the causes of these ills to society were not known, nor has there been until recent years any intelligent movement made in the direction of finding out the true nature of pauperism, defectiveness, delinquency, and crime. It was easy to attribute these to sin and Satan, and the methods of treatment were unscientific, and as a result the thing that charity hoped to cure was rather increased by the very methods put forth for that purpose.

The words of Jesus with respect to the poor have often been erroneously interpreted. For example, "The poor always ye have with you" was never meant to imply that we should therefore make no serious endeavor to get rid of poverty. Again, the story of Dives and Lazarus —the thought has often been expressed as though Jesus meant to teach that the one went to the place of torment because he was rich and the other to Abraham's bosom because he was poor, when in fact the whole gospel would lead us to a better interpretation, which is that Jesus meant to teach that a man may have riches and all the comforts of life and yet in spite of all miss the kingdom of heaven; and, on the other hand, a man in spite of his poverty and misery may inherit eternal life.

There needs to be some readjustment in the interpretation of the rich and poor portrayed in

the New Testament. Still another example, the words of Jesus quoted by Paul, "It is more blessed to give than to receive." We have been accustomed to put the emphasis of interpretation upon the act rather than upon the condition of the giver and recipient. The true meaning is that the man who gives is more blessed because of his economic advantage, and the logic of the word leads to enlightened and scientific charity, which is to give to those who are unable to support themselves, with a view of restoring them to a condition where they will be able to produce for themselves. Of course, where that is impossible we must continue support until death relieves the subject, on the assumption everywhere prevalent in the consciousness of man that life is better than death.

The story of the Good Samaritan furnishes another illustration. The interpretation of this story has often been superficial in that it has usually emphasized merely the act of helping another without racial prejudice or ceremonial disadvantage; when as a matter of fact it furnishes a basis for enlightened charity in that it represents not only the true principle of relief but the principle of investigation of the causes of helplessness; and the implication follows as a matter of course that our duty to society is not ended when we have treated the unfortunate by binding up his wounds, carrying him to an inn, and

paying his expenses, but extends to the organizing of a posse to punish the robbers, that the way to Jericho may be safer for other travelers.

It is not an exaggeration to say that there are those today who really believe that Jesus meant by the expression, "When thou doest alms, let not thy left hand know what thy right hand doeth," that one should give with his eyes shut to every beggar who comes along. There are those who really believe that the act of giving in itself to one who begs is a means of grace, when as a matter of fact it may be a most harmful act. The one great hopeful principle of modern enlightened philanthropy is, "No giving without first investigating," and it is by no means unchristian either in spirit or in result.

There is no phase of social welfare more important than the study of causes and the development of methods of treatment. It is a most fruitful field for religious institutions because they furnish the motive and the means and the men who can best achieve results in this great field of social service.

1. The causes and treatment of poverty. A man may be poor and yet not be classed as a pauper; on the other hand, persons classed and treated as paupers have in some instances been found to have a bank account and other sources of support. Again, we do not include in this classification those members of society who are

normally dependent upon the social units in the social composition, such as children who are nonproducers in the family, nor old persons, nor even youths who are voluntarily supported by the family. The term "pauper" rather includes those who are so related to society by misfortune, vice, laziness, or economic disadvantage that they would perish unless clothed and fed by society until they are able to produce for themselves or are made to do so.

We see, therefore, the importance of the proper classification of paupers with respect to the causes and sources of their position before we can intelligently consider the proper methods of treatment, or hope to find a solution of this age-long problem. "The poor always ye have with you" is the statement of a fact, but it does not necessarily imply that we should settle down to a state of inaction and assume that, because it is so, it must always be so. We should rather bend our energies to the solution of the problem by devising ways and means of lessening the evil, if not of eradicating it altogether. It is at least possible to so control that pauperism will cease to be a social problem in the larger sense, because the normal social factors in our social composition will all be doing their duty in caring for their own, both with respect to support and discipline.

The chief causes of pauperism are usually con-

sidered to be as follows: sickness, accident, old age, and death; but to these must be added drunkenness, vice and crime, and economic condition, such as overcrowding of cities, resulting in lack of employment; or the introduction of labor-saving machinery; landlordism and unjust taxation; and we may add in this connection that a great deal of pauperism is due to indiscriminate charity and unscientific methods of administering relief.

Most men are improvident with respect to the future, and during the most productive period of their lives live with a narrow margin between their income and expenditures, so that when misfortune comes and takes away the breadwinner or incapacitates him, making an extra burden, all who are dependent upon him are soon reduced to poverty and ultimately drift into pauperism.

The treatment of pauperism is no easy problem to solve. When we consider the comparatively small number of paupers as compared with the whole population, and reckon the vast amount of wealth that is actually represented, the method of treatment seems a very simple one, for the annual cost would not exceed one half the annual appropriation of the national government for the army and navy; hence it might be met by the budget of the state or the community concerned, or be administered by the nation at

large. But the difficulty in the treatment of pauperism arises from the moral effects and social results of methods of administering public relief. The fact that after a man once receives relief from the public and is classified as a pauper he loses his self-respect, and thereby becomes hardened to his condition and no longer feels the shame connected therewith, makes the problem of relief more difficult, because it seems to accentuate the very evil it hopes to cure. Hence, while it would be easy to make a national appropriation meet the needs of all the paupers in the nation, yet, unless the methods of administration were extremely scientific and comprehensive in every detail with respect to sufficient safeguards against the impostor on the one hand and the grafter on the other, it would undoubtedly tend to increase the number of paupers annually.

It may be remarked here, however, that the efficient work of organized charity in our cities, and the unimpeachable character of the men and the methods in some of our state boards, are educating the social mind and developing methods of social control that will make the above plan not an impossible one for the future.

In brief, we may say that the methods of treatment should include, first, those of safeguard and prevention, including insurance, pension, and benefit associations of various orders, and

also the solution of industrial problems which will lead to improved social conditions; second, those of correction, which deals specifically with that class who are willfully dependent but could be made to support themselves; third, those of alleviation, which have to do with the care and support of the unfortunate poor.

In carrying out all these methods human sympathy must be tempered with reason and reason with sympathy lest we err in the two extremes of being either too exacting in our justice or too liberal in our mercy.

2. Causes and treatment of defectiveness. It is the defective classes in society that excite our greatest pity and compassion; and it is among these there is greatest need for a scientific study of causes and treatment. It was with this class that Jesus wrought some of his greatest miracles, which aroused the unbelieving to faith in his Messiahship, and it is in this field that the organized philanthropies of the Christian church have made a lasting impression upon the civilizations of the world; especially in the mission fields is its work most effective, for it is here that the unfortunate have received the least attention from unchristian sources.

The causes of defectiveness lie deep hidden in the laws of heredity and the subtle influences of environmental conditions; but they are not so remote but that society may do much to elimi-

nate them, or lessen their possible effect. There is apparent everywhere the working of nature's corrective principle in social evolution, by which she seems to be seeking by short-cut methods to get rid of the degenerate and the defective. This she does by shortening their life period and by making it less and less possible for them to marry and thus survive by the propagation of their kind. It is here that social action could assist nature by wise legislation and institutional control of all defective classes, so that, forbidden to marry among themselves, or with normal stock, they would be ultimately reduced by natural processes to a minimum; and, where the causes are found to be social and personal, these could be remedied and controlled by proper legislation and law enforcement, sustained by an enlightened public opinion.

Difficulty, however, is met at this point because mental and physical as well as moral defects so shade off from the normal to the extreme that it is often difficult to determine just when society is justified in insisting upon institutional treatment and control in the individual case. But where there is no room for doubt at this point social welfare demands that the subject for treatment should be turned over to the proper institutions, no matter what may be the sentiment that would hinder such action.

It is always assumed that an enlightened

Christian public opinion will see to it that all specialized institutions for the care of defectives are controlled by men and women of the best training and the highest religious and moral character for the task.

For the feeble-minded children there should be established in every state institutions with ample equipment for the training of those who are capable of improvement; and asylums with ample room for the care of all those whose condition is so hopeless that nothing but death can relieve them.

For the blind and the deaf-mutes methods of training have been successfully carried on for many years in almost all enlightened communities which have resulted in making many of this class of unfortunates self-supporting. In some cases special classes have been organized in the public school, thus taking this class out of the field of ordinary charity, because these methods have been so successful that most of this class can be made self-supporting and self-respecting citizens.

The insane are treated in asylums and hospitals with special equipment for the comfort, improvement, and, in many cases, for the cure of the inmates. What we need is an enlightened public opinion in every community that will insist upon such institutional treatment for all cases of insanity, whether in the incipient and

comparatively harmless or more advanced and violent stage.

For epileptics special colonies seem to be giving promise of greatest success as a method of treatment of this unfortunate class. Here they are away from the excitement of ordinary social conditions and receive the sympathy of their fellow sufferers and the best medical attention from those in charge.

For the victims of disease such as tuberculosis there is a growing sentiment in favor of state and municipal hospitals located from the viewpoint of the most favorable climatic conditions, equipped with the most modern sanitary and hygienic apparatus and manned by the most scientific medical staff. There has also been inaugurated in recent years a campaign of education along the lines of sanitary precautions in public conveyances, streets, business buildings, tenements, and private dwellings. The simple method of fresh-air treatment has done wonders in many of our cities in reducing the death rate from the ravages of the great white plague.

In this field it is preëminently the work of religious institutions to create a sentiment and enlighten the public mind so that society may receive the greatest possible results from these methods of treatment already discovered and proven to be effective wherever adopted and carried out.

3. Causes and treatment of delinquency. Here we have especially to do with delinquent boys and young men. The causes of delinquency among boys are to be discovered in what they have missed in their training rather than in what they have acquired, though both are prolific causes. One of the chief causes of delinquency among boys has arisen from the lack of proper educational methods in many of our schools by which the surplus energy of the boy could be employed or directed in the proper channels of work and play. Boys accustomed to manual work at home and an outdoor life are very apt to be restless in the schoolroom and avail themselves of every opportunity to shirk the work of the school by playing truant unless it can be made more interesting for them. Truancy is largely due to the lack of interest the boy has in the work of the school because no appeal is made to the real boy. The teacher in too many cases is dealing with an ideal boy, and not with the boy of the street or of the shop, the store, or the farm.

Another cause of delinquency lies in the lack of space and facilities for play, and hence the boy develops habits that bring him in conflict with the laws and customs of society by satisfying his normal instincts in an abnormal situation. For example, a boy playing in a narrow street breaks a window light with his ball; com-

plaint is made by the owner and the boy is arrested and punished for a misdemeanor when, on the contrary, if he had had the opportunities of a playground such a result would have been practically impossible. The same may be said of the lack of training in the home. The boy is often treated as a delinquent when the real cause of his badness has been the lack of opportunity for the normal development of his instincts into their corresponding faculties and powers of his developing personality. His bubbling life has been turned into channels of control too narrow for it, and hence there has been an overflow doing mischief, or there has been no channel at all provided and his energies have been allowed to express themselves uncontrolled.

The Sunday school and other forms of church activity have sometimes failed at this point because they have not provided those conditions and methods of work that could hold the boy's interest and attention in the adolescent period. There has been no graded system to correspond to the ever-changing phases of his expanding mental faculties.

Another cause of delinquency among a certain class of boys is the so-called padrone system employed by men and women of the baser sort who exploit the labor of boys for their personal ends. When such boys are old enough to learn they are being imposed upon it is quite likely that they

will run away from their foster parents and seek like employment independently in another locality. This migration uses up their meager source of supply, and they are soon driven to steal or beg if like employment is not secured, and as a result they are soon classed among the delinquents.

Even the "gang" habit of boys is rather an illustration of what they have missed than of what they have acquired. The excellent work of the Young Men's Christian Association for boys, the formation of boys' clubs and other kinds of group work by church organizations, confirm the truth of this statement.

We therefore discover at once that the causes of delinquency suggest the methods of treatment required. These methods may be classified as follows: (1) The juvenile court and the probation system for the member of the "gang" and the bad boy in general. (2) Truant officers and the truant school for delinquent pupils, and better methods of training boys in the schools by manual training in woodwork, mechanical drawing, and other trades, which meets a real need in the normal condition in the life of the boy. (3) Compulsory education and child-labor legislation to meet in a positive way the tendencies to delinquency resulting from a lack in the fulfillment of parental obligations. (4) Public playgrounds, boys' clubs, night schools, and gym-

nasium classes by the Christian associations, institutional churches, and Social Settlements. (5) A graded system in the Sunday schools and trained teachers to carry it out; also wise methods of social organization among the young people's societies of the church in general. All these agencies, while not dealing directly with the delinquent, are nevertheless in a positive way preventing delinquency by providing what the delinquent has missed somewhere in his training. There is no field of social welfare where the social activities of the church life of today can do more successful work. (6) Treatment of a more positive character dealing with the delinquents may be illustrated by the George Junior Republic at Freeville, New York, the State Industrial School for Boys at Rush, New York, and other like industrial institutions. In these the group system is being adopted, so that the life of the boy is made as near the normal relations in a well-ordered family as possible. We may mention also reformatories conducted by the state or supported and controlled by the churches or private philanthropy.

4. Causes and treatment of crime. Crime as a problem of social welfare has a twofold importance: first, because of its danger, and, second, because of its expense to society. The fact that crime has not very materially decreased with the advance of civilization may be due to our

having given hitherto more attention to its treatment than to a study of its causes; more attention to the legal aspects of crime than to the pathological and sociological aspects. In fact, we have given too little attention to the study of the criminal himself, as to what sort of person he really is.

The real question with respect to crime should be, first, What is the criminal? second, What are the chief causes that have made him such? third, How may these causes be neutralized or gotten rid of? fourth, What is the effect upon crime of our methods of punishment and legal procedure? fifth, What should be the chief aim of imprisonment—punitive or reformatory? a deterrent from or a satisfaction of social vengeance? a deprivation of liberty or also a preparation for true citizenship?

Criminal statistics help us very little in the solution of the problem of crime. It is impossible from mere statistics to tell whether crime is on the increase or the decrease, for the change in the number of crimes reported may be due to several causes—for example, the vigilance of the police, the stringency of the courts, or the moral consciousness of the community. We may therefore deceive ourselves unless we go behind the figures and consider the social, political, and industrial development taking place in the community to which our statistics refer. This is

doubly important from the standpoint of legislation of a coercive character, which may result merely in filling our jails and penal institutions and putting the taint of prison upon a greater number of the population without decreasing in the least the actual amount of crime or eliminating its causes in any appreciable degree.

The forms of crime are usually classified as crimes against person and crimes against property. This classification is important in the study of the causes of crime. We cannot conceive of crime originating without some form of association having been first established or some form of society organized where there has been developed an authoritative power which demands obedience and establishes standards of conduct. We must, then, conceive of crime as originating in society; but its causes may lie inherent in the individual or in the cosmic process about him, as well as in conditions of society itself. We may therefore consider the causes of crime to be either cosmical, social, or individual. We place them in this order because the cosmic process is antecedent to both the individual and society, and society must first be established before crime may be considered as such with respect to the conduct of the individual. The cosmical factors of crime are climate and variations of temperature; the social factors are the political, economic, and moral conditions in the

midst of which man lives as a member of society; the individual factors are a class of attributes inherent in the individual, such as sex, age, bodily and mental characteristics. These factors operate with different degrees of intensity, and in any individual case of crime it is difficult to determine which cause is involved to the greatest degree.[1]

These various causes of crime indicate that the question of treatment is by no means a simple one. The appalling fact that, notwithstanding the infliction of severe penalties, the actual number of crimes has not appreciably decreased has led men everywhere to study anew the problem of punishment. Hitherto the subject has been considered chiefly from the standpoint of ameliorating the condition of the prisons, and in an attempt to reform the individual within prison walls; but the question of preparing him for citizenship after he leaves prison has until very recent years been entirely neglected, when, in fact, this is the crucial question with respect to punishment and reformation.

Another fact with respect to punishment is the adjustment of its methods to the character of the crime and the individual characteristic of the criminal. If the majority of criminals are such from mental defects and bodily diseases, then the problem of punishment should take into ac-

[1] Comp. Morrison, Crime and Its Causes, pp. 21, 22.

count a dynamic or remedial element which is necessary to reclaim the criminal back to society and restore him again to true manhood. Phillips Brooks has truthfully said that the criminal is what he is not primarily in virtue of that which he has acquired but in virtue of what he has missed. The fundamental truth regarding him is not that he has become a criminal, but that he has not become, in the full sense, a man.

Hence the question of supreme importance is, How shall the prisoner be once more made a part of the free community? The answer must be, By an adequate system of punishment which will not only include his satisfying the demands of justice, but also his reformation and rehabilitation in society. If the purpose of punishment is to rid society of a dangerous character it takes the form of the scaffold, the guillotine, or the electric chair; if the purpose is merely to keep him behind prison bars he is sent to the penitentiary; if it is merely to rid the community of his presence it takes the form of deportation; if its purpose is educational, and restoration to society, it assumes the form of the house of correction, the house of refuge, or the reformatory proper. We must always bear in mind that the prisoner is a man, but a man who has forfeited his right to freedom, and hence punishment must take on the form and the character that will make the prisoner himself acknowledge that

fact; and the community as well as society is to hold its grasp upon him with a proper spirit and motive until he is prepared to receive his freedom again, and until society is prepared to grant him that right.

One of the most difficult questions with respect to the subject of imprisonment is, What is to be done with the offender when his term of imprisonment has expired? This is a question in which the Christian community is particularly interested, and one most difficult for society to answer. It must be admitted that all men are not fitted for freedom, but so long as society in its criminal procedure acts on the supposition that they are we will never get rid of the incorrigible criminal. However, outside the ranks of the incorrigible and the incapable, there exists a large class of offenders who are perfectly able to earn an honest living in the world. In many cases such men require no assistance on their liberation from prison because they can resume work immediately on their release; but a certain number of cases require more than this. Their offense has been such that they need to emigrate, or to be sent a long distance from home, before they can hope to find employment. They need also tools, clothes, or lodging until they can secure employment. For such there have been organized societies for the assistance of discharged prisoners, such as the Discharged Prisoners' Aid

Society, of London, the Surrey Society, and other like institutions in England; the Prison Reform Association, of Cincinnati, and the Hope Halls, instituted for released prisoners by the Volunteers of America.

"The difficulty sometimes encountered by discharged prisoners in finding employment, as well as many other evils inseparable from imprisonment, has, in recent years, led an increasing number of jurists to the conclusion that every other method of punishment should, when the case at all admits of it, be exhausted before the jail is resorted to."[1] In other words, it is the part of wisdom in penology to keep the offender out of prison as long as possible rather than thrust him in jail for the most trivial offense.

We see from all that has been considered with respect to the causes and treatment of crime that a full definition must contain many elements to satisfy all the conditions and circumstances involved in the treatment of the criminal. Our definition of punishment is as follows: Punishment is the infliction of bodily pain, or the deprivation of property or of liberty with respect to the criminal by the state; and has for its purpose, or end, the satisfaction of justice as represented in the law and also in the moral consciousness of the community; acts as a safeguard

[1] See Morrison, Crime and Its Causes, p. 230.

to society and as a deterrent to the criminally disposed; and should include the reformation and training of the individual offender for participation in society as a citizen, and result in the reconciliation of the offender and society with each other on his release. To summarize, the design of punishment should include (1) retribution; (2) prevention; (3) reformation; (4) rehabilitation; (5) reconciliation.

5. The causes and treatment of civic problems of social welfare in particular. The most important of these are unsanitary habits, drunkenness, gambling, prostitution, and race antagonism. The limitations of this work will not permit of an exhaustive study of the causes and treatment of these evils in detail. It will be possible only to indicate in general the causes and methods of treatment.

The chief cause of all these evils is a negative rather than a positive one—the lack of knowledge, or ignorance of the evils resulting from these vices, or ignorance of the better ways of living. The causes are in the sphere of personal habit and choice, and result from the lack of personal control of the normal desires and appetites of the human heart. Because this is so we find it exceedingly difficult to effectively legislate against them. In this field the organized social activities of the Christian religion have done more, and can do more, than all other agencies

combined to root out these evils and secure to the individual and society real and permanent welfare. Christian education and enlightenment has already inaugurated movements for clean cities, temperance and anti-saloon legislation throughout the country; segregated prostitution to the darkness of the slum, and outlawed gambling in many of our states and great cities; confined race antagonism to the unenlightened and prejudiced of local communities; and it will ultimately triumph in creating that kind of religious social consciousness among all races and peoples that will acknowledge human worth wherever found, when men will no longer be judged by the incidents of birth or the racial characteristic of their type, but by the achievements of their lives and the worth of their characters.

This leads us to the consideration of the social ideals of Christianity, which have furnished and will continue to furnish the guides for individual and social progress.

SUMMARY

Introductory. 1. Social welfare distinguished from social betterment. 2. Definition of social welfare: (a) objectively; (b) subjectively.

I. Evolution of the Problem. 1. As old as the problem of population. 2. The law of Malthus. 3. A part of the greater problem of struggle and survival. 4. Related to problem of moral relations and responsibilities: (a) individual responsibility; (b) family responsibility; (c) community re-

sponsibility; (d) state and national responsibility. 5 It involves fields of charity, etc. 6. Includes motives for social welfare. 7. Methods to be employed: (a) public and private charity; (b) associations and institutions for treatment of defective social classes. 8. The search for causes and how to eliminate them. 9. The arousing of sympathetic impulses in the human heart: (a) man sees in every man potentially the image of himself; (b) confidence in human nature. 10. The problem in the consciousness of the Christian church. 11. In recent times a wiser interpretation of the social methods of Jesus.

II. The Problem of Social Welfare Today. Some real definite tasks. In the field of relief we see need for classification. 1. Problems in general: (a) the dependents; (b) the defectives; (c) the delinquents; (d) the criminals. 2. Problems in particular: (a) sanitation and hygiene; (b) drunkenness; (c) prostitution; (d) gambling; (e) race antagonism. 3. The Christian church should have trained scholars in this social laboratory.

III. Causes and Treatment. The Christian church has taken the initiative in movements for social welfare. Causes not known hitherto, nor has there been until recently intelligent effort to find them. Cause attributed to sin and Satan. Methods of treatment as unscientific. Words of Jesus erroneously interpreted by many. Examples: 1. "The poor always ye have with you." 2. Dives and Lazarus. 3. "It is more blessed to give than to receive." 4. The story of the good Samaritan. 5. "When thou doest alms," etc. The principle of modern enlightened philanthropy. No phase of social welfare more important than the study of cause and treatment. 1. Causes and treatment of poverty. The term "pauper" explained. Importance of classification: (1) the chief cause of pauperism; (2) the treatment of pauperism; (3) the methods of treatment should be: (a) safeguard and prevention; (b) correction; (c) alleviation. 2. Causes and treatment of defectiveness. (1) This class excites our greatest pity; (2) causes lie deep in laws of heredity and environment; (3) nature's corrective principle; (4) difficult to determine when institutional care is

necessary; (5) public opinion and management of institutions; (6) treatment for feeble-minded children; (7) for blind and deaf-mutes; (8) treatment of insane; (9) epileptics; (10) victims of disease—tuberculosis. 3. Causes and treatment of delinquency. (1) Has especially to do with delinquent boys; (2) chief cause lack of educational methods in public schools; (3) lack of room and facilities for play; (4) lack of training in the home; (5) failure of some churches and Sunday schools; (6) the padrone system; (7) the "gang" habit. Methods of treatment classified: (1) juvenile court and probation system; (2) truant schools and truant officers; (3) compulsory education and child-labor legislation; (4) public playgrounds; (5) graded system in Sunday schools; (6) the George Junior Republic, State Industrial School for Boys. 4. Causes and treatment of crime. (1) crime has twofold importance; (2) why crime has not been decreased; (3) real questions with respect to crime; (4) criminal statistics help little in solution; (5) the forms of crime classified; (6) crime originates in society; (7) causes of crime classified: (a) cosmical; (b) social; (c) personal; (8) why the question of treatment is not a simple one; (a) the emphasis of the study hitherto; (b) adjustments of its methods to crime of individual; (c) Phillips Brooks's view of the criminal; (d) the question of supreme importance; (9) forms of punishment to suit its purpose; (10) one of the most difficult questions of imprisonment: (a) who are fit for freedom; (b) some need to migrate; (c) some need tools, clothes, etc.; (d) societies for the relief of discharged prisoners; (11) a definition of punishment. 5. Causes and treatment of civic problems of social welfare in particular. (1) The most important of these problems; (2) chief cause a negative one—difficult to legislate them out of existence; (3) the work of organized Christian activity; (4) Christian education and enlightenment.

CHAPTER VIII

THE SOCIAL IDEALS OF CHRISTIANITY

THE social ideals of Christianity are ethical in character and involve the questions of human freedom and of the conscience in all the factors of social organization as well as those represented in the institutional life of the church. These questions we have already considered in the chapter dealing with religious institutions and the social conscience. It remains for us here to state what these social ideals are in meaning and content, and to state some of the practical questions involved in their application to society.

I. The Classification of these Ideals. The social ideals of Christianity include, first, the ideal man in society; second, ideal laws and precepts for the government of human conduct in social relations; third, ideal forms of social organization to make these laws and precepts effective; fourth, an ideal society toward which humanity as a whole is progressing, expressed in the idea of the kingdom of God. These ideals might be further classified as, first, ideals of being; second, ideals of knowing; third, ideals of doing; fourth, ideals of relation. Such classi-

fications, however, do not help us very much unless we know their content and meaning. This we will now endeavor to show.

1. The first of these contains the idea of a personality after the pattern of the person of Jesus Christ, who lived and wrought among men in the relations of society that environed him, and led a perfect life in conformity to the will of God, his Father, as other men must do to inherit eternal life.

Christianity starts out with the fundamental assumption that man is created in the image of God and in his likeness, so that ideals are not impractical for him, and society needs not to be made over absolutely new, but needs to be redeemed from a condition into which man has caused it to lapse by his own ignorance, disobedience, and actually immoral conduct. Man is capable of perfection through the restoration of that image in which he was created by the person of Jesus Christ as Saviour.

2. The ideal laws and precepts for conduct are derived from a study of human experience in society as directed by the will of God expressed in the Holy Scriptures and in the traditions of the Christian church. These find their highest expression as ethical principles in the Ten Commandments, in the golden rule, in the beatitudes and other teachings of Jesus in the Sermon on the Mount, and in the teachings of

the apostles recorded in the various writings of the New Testament.

3. The ideals of social organization are found in the teachings of Jesus with respect to the social order to be established by his disciples, and in the teachings of John and Paul with respect to the unity of the household of faith in the work of human redemption.[1] These ideals are also expressed in the hymnology of the church.[2]

Here we find not so much clearly defined and specific forms of social organization as we do the principles themselves by which society is ultimately to be united. Christianity is ultimately to develop that consciousness of kind among all peoples that will result in the highest forms of social organization which relate themselves to all other social factors in a pleasurable and sympathetic way.

4. The ideal society is represented by the conception of the kingdom of God, and is not an impracticable idea. It is to be achieved in this world by the adoption of the principles of Jesus's teachings, which give us ideas of a kingdom wherein dwelleth righteousness and peace. This state of society entered upon here is to endure the changes of time and is to be the social state of existence for the redeemed of humanity throughout the ages of eternity.

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[1] See John 17; also 1 Cor. 12. 12–31.
[2] Comp. Methodist Hymnal, hymns 207 and 383.

II. Some Practical Questions in their Application to Society.

1. The question is raised here as to how Christianity proposes to deal with society as it really is. It does not deny that moral evil is a fact of human relations and conditions, but proceeds to deal with these evils in a practical way by asserting that the source of evil is in the human heart, and that most of the ills of life result from a qualitative derangement of the social order and not from a quantitative one. It believes that when treated from this viewpoint the social evils growing out of a quantitative derangement in society will take care of themselves. The man who has become qualitatively readjusted to society by personal relation to Jesus Christ will restore fourfold those whom he has defrauded and will give the half of his goods (the half gotten by graft) to feed the poor.

2. Another question is raised: Can the personality of Jesus and his teachings be practically applied today to all the social factors of human society? Christianity in its ethical teachings places before the minds of men with natures capable of being influenced by motives, and who possess the ability to exercise choice in the pursuance of ends, the personality of Jesus Christ and his teachings as recorded in the Scriptures, which embody motives for moral conduct in the men there represented, who under these precepts

and through the power of this personality were enabled to live a moral life and develop character that could withstand incitements to wrongdoing of the very same kind as that in which they were once engaged. And the implication is that families, communities, states, nations, and all social groups in the social constitution can be governed in the same way by appealing to the individuals composing them and thus developing social consciousness, social judgments, and social control.

In accepting the personality of Jesus as an ideal for human conduct the assumption is that every man who acts in obedience to the truth as he did, and in obedience to the truth he taught by word and example, will become perfect or is in nature perfected, and is in line for development into the highest type of personality which it is possible for man to attain.

3. Here, however, Christianity meets another difficulty because of the difference in the social circumstances and conditions in which Jesus lived and those in which we find ourselves today. How, then, can he be an ideal for the present? is the question often asked. As to what Jesus would do under modern conditions of our social life is a question we cannot ignore. In answering this question we must study the maxims of Jesus in the light of the present social and political conditions as compared with those of his day. In doing this one is apt to ask another question,

namely, Can a man afford to risk his life for a moral principle and suffer martyrdom for what he believes to be right? If he can, then there must be moral worth of the highest character in such action or the man must be considered immoral who permits such a catastrophe. Again it is asked, Is it right to resist evil and use force? If not, then all wars for righteousness in history have been wrong.

4. Here it seems that Christianity is under the necessity of assuming a relative as well as an absolute standard of ethics. This difficulty is met, however, by putting emphasis upon good will or intention in estimating moral worth of conduct expressed under persecution and duress. Such an individual is given full assurance, through faith in Jesus Christ and trust in the integrity of humanity, that the principles for which he gave his life will finally appeal to all human beings and in the end triumph. And, furthermore, this assumption is based on the teaching of Jesus that such persons who resist evil motives and forces shall finally be rewarded for such ethical strivings by receiving an opportunity to prove the worth of the same in an eternal state of blessedness.

The relative morality of Christianity lies not in the quality of moral action judged by quantitative standards of utility of the ordinary sort, but rather in the relative amount of moral good

that has been produced in the world by individuals and social groups who have adopted these principles of Jesus as standards of conduct.

5. How to get all men, or the greatest number, so to act as to contribute to the attainment of the fullest life for the individual, the social group, and humanity at large, and how to deter and persuade others not to hinder or interfere with such attainment, is the supreme work of Christianity represented by its religious social institutions.

6. This involves preachers and teachers and Christian workers of every sort. These must be prepared to do the greatest work in human society for the betterment and welfare of all classes and for the development of the social consciousness that will make the realization of these social ideals of Christianity possible. We therefore consider in the closing chapter of this work the part sociology plays in the preparation for Christian work.

SUMMARY

Introductory. 1. The social ideals of Christianity are ethical in character. 2. They involve questions of freedom and conscience in the factors of society. 3. Our purpose in this chapter.

I. The Social Ideals Classified. (1) Ideal man in society. (2) Ideal laws. (3) Ideals of social organization. (4) Ideal society. 1. What the first means. 2. How ideal laws are derived. 3. Ideals of social organization found in teachings of Jesus, John, and Paul, and in hymnology of the church. 4. The ideal society not an impracticable conception.

II. Some Practical Questions in their Application to Society. 1. How does Christianity propose to deal with society as it is? (a) it does not deny that moral evil is a fact; (b) asserts that the source of evil is in the human heart; (c) believes quantitative derangements of society are result of qualitative derangement; (d) the man who has been qualitatively adjusted to society. 2. Can the personality of Jesus be practically applied to-day? (a) Christianity places before men with free personalities the life of Jesus; (b) lives of men influenced by his teachings; (c) the implication with respect to all society; (d) the assumption that every man accepting the personality of Jesus will become perfect. 3. The difficulty presented to Christianity because of changed social conditions: (a) how can Jesus be an ideal for the present? (b) the answer to this question; (c) can a man afford to suffer martyrdom for a principle? (d) is it right to resist evil by using force? 4. Christianity seems to be under the necessity of assuming a relative moral standard as well as an absolute one. The difficulty met. 5. The supreme work of organized Christianity. 6. What this involves—preachers, teachers, workers, and their training.

CHAPTER IX

Sociology in the Preparation of the Christian Worker

Today greater attention than ever before is given to sociology. In a recent annual report of the public library in one of our large industrial and educational centers, sixty per cent of the books taken out during the year were on sociological subjects. This shows that the public are thinking and reading along these lines. In reviewing the work of the last Congress, more than twenty-eight measures were passed that had a definite sociological significance, because they were measures involving a wider social control. In educational conventions, assemblies, and institutes, and also in the annual reports of their proceedings, we discover that every emphasis is being placed upon the socializing of the individual or the relating of the individual to the life of society about him, rather than upon making him merely a breadwinner, as has been the case hitherto. Organized group work in the grade schools, in high schools and normal training schools, and also in the government of the student body in the college and university, has been inaugurated in many sections of the coun-

try.[1] All this indicates that there is a greater need for the Christian minister and lay worker to become acquainted with the facts concerning society, that he may be able to organize this social sentiment and energy in the proper channels of social service.

Again, there is in some quarters a feeling that there is a growing tendency for students looking toward the ministry to balk at the theological seminary and go directly into the work on graduation from college or to continue graduate work in the university along sociological and other lines of study. The cause for this may be attributed in part, at least, to the fact that theological seminaries do not generally have in their curriculum those additional studies that would give the student the emphasis in his training that the times demand. If this be true, then there is a reasonable justification for the emphasis of this chapter being placed upon sociology as a part of the preparation of any man for Christian work.

I. The Call for Preparation. A call to prepare always accompanies a call for any specific line of Christian work unless the preparation has already been made, as is sometimes the case. While in the earlier periods of church work in this country many entered the ministry without preparation in schools and colleges, and seldom

[1] See Social Education Quarterly, March, 1907.

in theological seminaries, for these were few, yet today the social life of the people has so changed that there is a popular demand for an educated ministry; and, in fact, it is well-nigh impossible to place a minister in most of our pulpits today who has not had the best preparation. We find, therefore, that most young men who feel called to the ministry today are impressed that they must prepare themselves before they enter upon their practical work in the great world field of Christian social service.

II. The Field of Christian Work and What it Implies. Before the preacher or Christian worker thoroughly aroused to the stupendous task that lies before him, is human society, a network of organizations of human beings in accordance with the natural laws that are working through heredity and environment in the various groupings of human population, and the social integration and differentiation of these groups as well as the voluntary and purposive organizations that spring into being in response to human needs intelligently expressed. To work in this vast field the Christian minister is called, and that work is none other than the redeeming of human society or the world. He is to proclaim that the kingdom of heaven is at hand. His work is not done when he has preached his message to the individual alone, but it reaches further and includes the redemption

of the social order so that the individual may find it easier to keep saved.

Much of the territory once occupied by Christianity has been lost because this principle was not thoroughly recognized by the church; that is to say, while individuals and masses of individuals were being redeemed, yet human governments and the social order in which these individuals lived continued wrong in organization and in practice. Hence the crowning of Constantine as the first Christian emperor has been looked upon by many students of church history as a curse rather than a blessing to the Christian church. While governments have been changed in a measure both in form and in conduct by the influence and teachings of Christianity, yet we all know that today there are institutions tolerated and even sanctioned by human governments, smaller communities, and social groups, that work injury to the individual and make it harder for him to be saved, and are a constant snare to those who have been saved. It may be true that the world must be redeemed by the saving of individuals, but we must not stop there. The preacher's work reaches further and includes those principles of divine fatherhood and human brotherhood, holiness and love, freedom and authority, that are to make human governments worthy to become the kingdoms of our Lord and his Christ.

III. The Christian Worker Confronting His Field. Here we consider especially the Christian minister, called of God to undertake this tremendous task. Whoever he may be, he is a product of society plus the work of divine grace. It is not fantastic to say that, in a sense, there is in his physical make-up, his nervous and mental structure, and habits of conduct and thought through the mysterious operations of heredity and environment the product of all the ages; and, in addition to this, he possesses that mysterious something we call personality, with its essential freedom capable of infinite possibilities by the energizings of the Divine Spirit within him. It is assumed that he possesses certain natural graces and gifts which fit him in a measure for the stupendous work to which he has been called, and yet we are correct in asserting that he is not prepared. If he is not conscious of this fact the church usually is, and if the church is not, society will be very soon after he enters the field.

IV. His Preparation for Work in this Field. Notwithstanding the facts that nature has endowed him with certain gifts, society has fashioned in him these graces, and the Divine Spirit has contributed to him the vision and the unction to do, yet his thorough preparation demands intellectual training.

It is assumed that he has been through the

schools and the college, that he has developed a sufficient amount of gray matter and so widened his intellectual horizon that he may be said to have common sense, the power to think, and a certain amount of practical knowledge; and yet we can truthfully assert he is not prepared. He must have a training in theology. He must have a system of truth concerning God and his relation to man which involves a study of religious doctrine. He must know also what God has said to man, which involves a study of the Bible. And, that he may the better know the meaning of God's message, he must know something of the languages in which men divinely inspired have endeavored to express that message, and also the present forms in which those languages have been translated in the endeavor to make it known to all peoples. It also involves a study of the history of the organization that has had to do with the delivery of this message and its accompanying deeds. It includes the polity and practice and the intricate questions of government and discipline of the individual religious organizations over which the preacher is to preside, and in the work of which he is to be the leader. But we claim that he is not yet prepared until he has studied the nature, the structure, and the laws of society, and knows something of the process of social evolution and understands the causes and forces which have to do with the

various forms which social organization assumes, and is therefore prepared to give direction and control to these social forces that human society may become what it ought to be—a counterpart of the kingdom of God on earth.

V. Sociology a Part of this Preparation. Sociology may be defined as the systematic description and explanation of society viewed as a whole. It is the general science of social phenomena. It has for its task the discovery of the nature, the natural causes and natural laws, of society. As a science it has definite ideas and a well-defined province for its investigations. It has definite methods of classification, generalization, and verification of its investigations. It has definite problems: those that have to do with the description and historical evolution of society, which may be called primary problems; and those that have to do with the process, laws, and causes which lie at the basis of social phenomena, which we may call secondary problems.[1] In taking up the question of the elements and structure of society, it treats the great question of social population, unraveling the question of aggregation, association, social nature, and social classes; the social mind, including the origin of the social consciousness, and social self-consciousness expressed in tradition, social value, and rational social choice; the social composi-

[1] See Giddings, Principles of Sociology, chap. iv, p. 71.

tion, including the questions of the family, clan, tribe, commonwealth, states, and international groups; the social constitution, including the natural forms of organizations which society assumes and the voluntary associations which make up its political, juridical, economic, and cultural organization. It includes also a study of the historical development of society; beginning with the problems of animal association which prepared the way for man, it traces the association of primitive men, with their rude warfare with the elements and organic life about them, up through the stages of tribal life and ethnic organization which prepared the way for the period of national existence where the bonds of union are no longer blood kinship or religious faiths, but the higher laws of demotic association.[1]

VI. Reasons for the Study of Sociology being Important in the Preparation of the Minister. If sociology has to do with man in human relations as represented in humanity as a whole in the various forms and structure of society, and if the supreme object of the gospel is the redemption of human society in the bringing of the kingdom of God to man, then surely the study of sociology should have an important place in the preparation of the Christian minister.

[1] For full description of Sociology, see Giddings, Principles of Sociology. Also see publications of American Sociology Society, vol. i, 1907, The Establishment of Sociology, by Lester F. Ward.

1. Sociology has to do with this preparation, in the first place, because the preacher must master the problem of organization if he hopes to be successful in his pastorate. It is a well-known fact that in a frequent change of ministers from one pastorate to another much valuable time is wasted in grappling with this question of the organization of the individual church for effective service. This is due in large measure to the fact that the ministers following each other have no common plan of organization, which is a result in part of the character of their preparation for the work. The minister ofttimes fails to relate himself in the most helpful way to his congregation because he does not understand the social and industrial forms of organization in the world about him, nor the character of the men who come to hear him preach, whose minds six days of the week are busy with the problems of these competing social factors in the business world.

Again, in carrying out great enterprises and in mastering the great problems of the world's evangelization, the church must carry on its work by adopting methods of social organization like those of the corporations in the industrial and commercial world. That is, there are enterprises that extend beyond the life period of the individual, even through many generations, and involve the expenditure of capital which far sur-

passes the aggregate wealth of any one or two individuals. Hence society has created that mysterious legal entity and personality we call a corporation. So with the church—problems of education, of foreign and home missions, of city evangelization and Christian charity, enterprises so stupendous that they must be carried on by the vast accumulations of capital and the imperishable energy of the corporation. The Christian worker must relate himself to, and take an active part in, these great enterprises and forward movements of the church; and, unless the study of society has been a part of his preparation, he will be handicapped, if not ofttimes defeated, in his endeavors to succeed.

2. Sociology has a place in the preparation of the preacher, in the second place, because it lies at the basis of language, theology, law, history, and economics. Language is a social product. Without association and intercourse men could never have developed language, because they would not have had any need for it. Hence, in understanding the Bible we must know it in the languages which have so changed through the process of social evolution that it is difficult, even for those who now speak them, to understand the meaning of some of the terms used in the days when these books were written. This fact also involves the question of exegesis and interpretation. Unless we know something of

the laws of society and the social characteristics of the peoples of those times as compared with the present, it will be impossible for us to get at a true interpretation of what the writers of the Old and the New Testaments meant when they gave utterance to the words recorded.

Why do we have different systems of theology, and the various creeds which have been the source of religious intolerance and scholastic controversy through all the ages? Why do some denominations in modern times discuss the question of revision of their confessions of faith? From a sociological viewpoint it is because these systems of theology, these confessions of faith, were formulated by individuals or groups of individuals for a specific age, and consequently society has reached a stage in its evolution today when they no longer adequately express the true status of theological thought and religious need.

Why are we confronted with laws that are obsolete or unconstitutional, or detrimental to the interests of society at large? Because law is a social product and many of these expressions of law in legislation were too individualistic and hence did not take into account the interest of society as a whole. Therefore, they no longer meet the needs of men in society, and hence we must constantly revise our statutes, inaugurate new legislation, and renew our legal codes.

How has it come to pass that so much of his-

tory that has been written through the centuries must now be revised or rewritten? Because too much of it was written to please the individual, or from the standpoint of individual or national prejudice, or from the viewpoint of religious and sectarian bias and narrowness of vision. We know now as a matter of fact that history is a record not merely of individual facts but of a social process in social evolution.

Why are we confronted in the economic and industrial worlds by questions of conflicting principles and policies, of free trade and protection, free silver and sound money, expansion and conservatism, state rights and federal control? Because many of our policies represent interests of the individual, or of the individual group, or of the individual state, or of the individual nation, rather than the interests of society at large and humanity as a whole—because the fetters of tradition are ofttimes stronger than the beckoning hands of progress.

3. The Christian minister should be cognizant of all that is going on in his community or city. If he is to work with men and for men to accomplish most, he must know men. He must know what are their habits of thought and conduct, what they do as individuals in private, and what they do as organized societies, families, orders, lodges, corporations, parties, etc. We are all convinced that men can act very differently from

what they are accustomed to do under certain stimulus or in different environment. This implies the whole question of human possibilities, which is a vital one for our consideration as workers in the church of Jesus Christ, who with supreme confidence in the possibilities of the few chosen disciples delegated to them and their coworkers the evangelization of a world. Men who were accustomed to catch a few fishes and make a few tents were transformed under the inspiration of Christ's presence and teaching into fishers of men and builders of temples, turning the world upside down and bringing the tabernacle of God to men. Other illustrations are not wanting. Peter the Hermit, aroused by an idea, thrilled a continent by his eloquence and moved kings with their armies to rescue the tomb of our Lord from the Turk. Ignatius Loyola, the wounded soldier, under the inspiration of a dream founded an order that has held nations under its sway. Luther, Zwingli, Calvin, John Knox, John Wesley, and others are examples of how men can achieve when controlled by high purpose and inspired by a divine vision. This is true of organizations of men as well as of individuals. If this is so, then what may not be the possibilities for the progress of the human race when all its constituent social factors are doing their best to realize in conduct the things of which they are capable?

4. These and other questions of a similar char-

acter make it evident that sociology has a very important place in the preparation of the Christian minister for his best work in the field of human relations to which he has been called. The study of sociology does not stop with the interest of the student in the study of the nature, structure, and laws of society; but it goes further and makes him alert to discover new principles, methods, and ways of controlling social forces about him that they may be made to contribute in every case to the good of man and his highest development, and the progress of society as a whole until that state of society shall be reached in which the conduct of every individual, whatever may be his social status, will contribute the highest good to himself, to his offspring, and to humanity at large.

SUMMARY

Introductory. 1. Greater attention given to sociology today than ever before: evidenced by (a) public library reports as to number of books taken out on the subject; (b) recent legislation in national Congress; (c) educational conventions; (d) organized group work in schools and colleges. 2. A reason for a dearth of students in some theological seminaries. 3. Reasons for emphasis in this chapter upon sociology in the preparation of the Christian worker.

I. The Call for Preparation. 1. A popular demand for an educated ministry. 2. Almost impossible to place a minister who has not the best preparation.

II. The Field of Christian Work and What it Implies. 1. Society with a network of organizations of human beings. 2. The minister's work is not done when he has preached

his message to the individual; his work includes the redemption of the social order. 3. Reason for the loss of territory once occupied by Christianity. 4. Reasons for redeeming human governments.

III. The Christian Worker Confronting His Field. 1. The Christian minister a product of society plus the work of divine grace. 2. What he possesses in the fact of personality. 3. What is assumed concerning him.

IV. His Preparation for Work in this Field. 1. His preparation demands intellectual training. 2. What is assumed he has before entering the theological school. 3. What he must have in the theological school.

V. Sociology a Part of this Preparation. 1. Sociology defined. 2. The task of sociology. 3. It has definite methods and problems. 4. The elements and structure of society. 5. The historical evolution of society.

VI. Reasons for the Study of Sociology being Important in the Preparation of the Minister. 1. Because the preacher must master the problem of organization if he hopes to succeed: (a) in relating himself to congregation; (b) in mastering the great enterprises of the church for the evangelization of the world. 2. Because sociology lies at the basis of language, theology, law, history, and economics: (a) language is a social product; change of language in social evolution and the interpretation of the Scriptures; (b) why we have different systems of theology; (c) why laws change; (d) why history has to be rewritten; (e) reasons for conflicting interests in economic and industrial world. 3. The Christian minister should be cognizant of all that is going on in his community: (a) he must know men's habits of thought and conduct as individuals and organized societies; (b) it implies the whole question of human possibilities; (c) illustrations of men acting under inspiration of a peculiar character. 4. The practical phases of the study of sociology in controlling social forces for the good of man.

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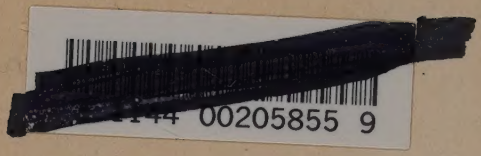
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